



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

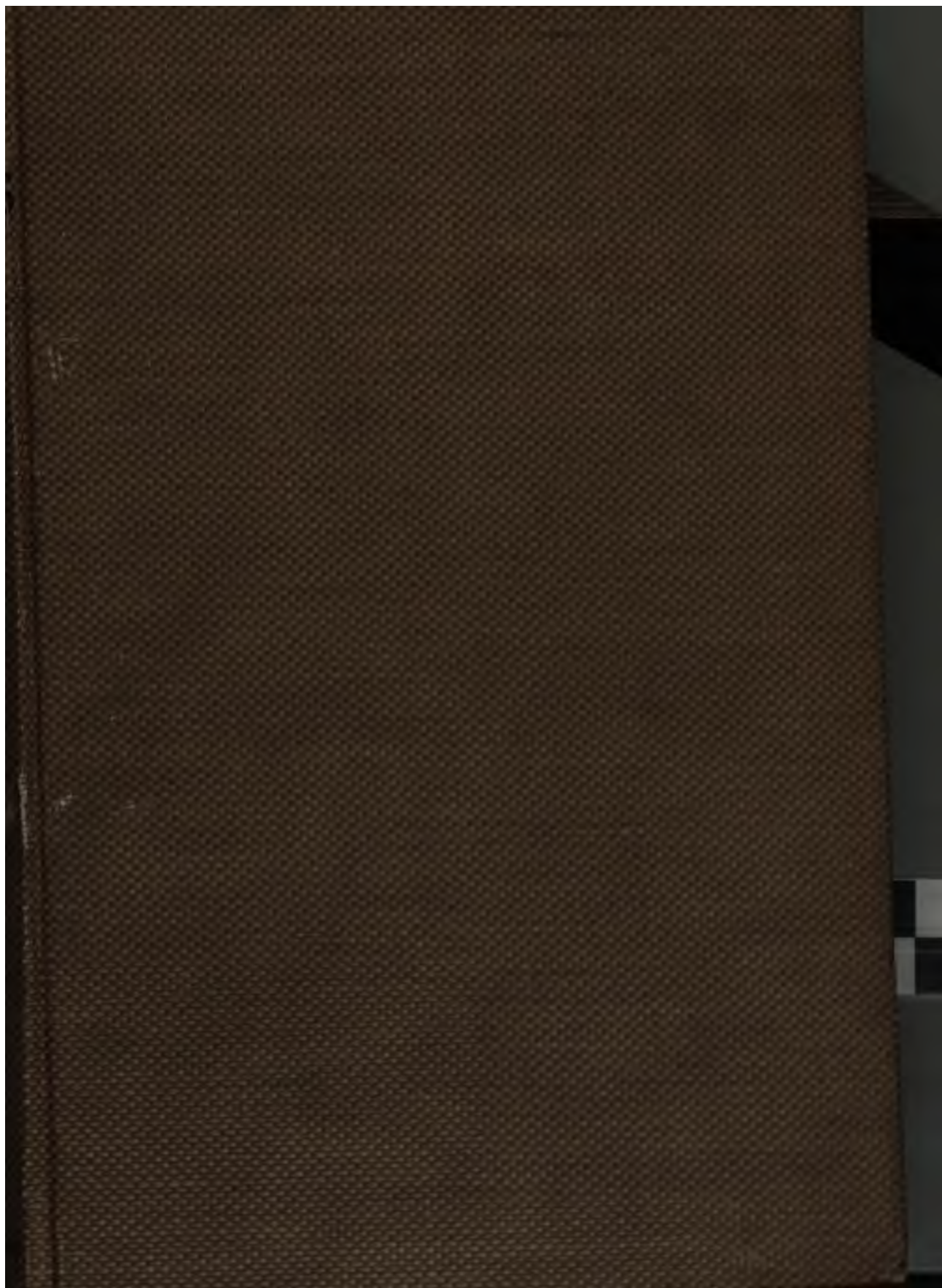
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

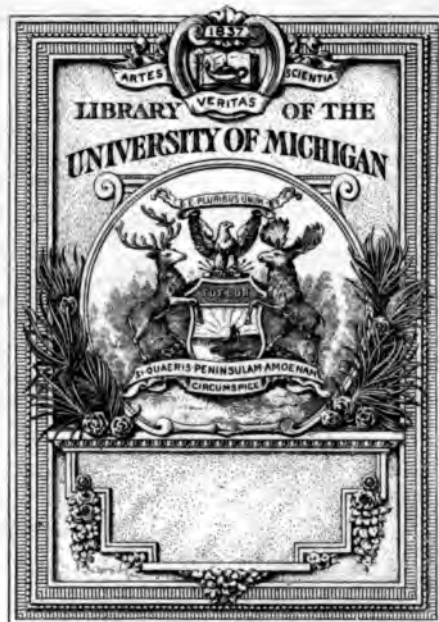
We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>





F
1030.7
.096
1896

**THE JESUIT RELATIONS
AND
ALLIED DOCUMENTS**

VOL. XXIX

*The edition consists of sev-
en hundred and fifty sets
all numbered*

No. 86.

The Bowdoin Co.

The Jesuit Relations and Allied Documents

77438

TRAVELS AND EXPLORATIONS
OF THE JESUIT MISSIONARIES
IN NEW FRANCE

1610-1791

THE ORIGINAL FRENCH, LATIN, AND ITAL-
IAN TEXTS, WITH ENGLISH TRANSLA-
TIONS AND NOTES; ILLUSTRATED BY
PORTRAITS, MAPS, AND FACSIMILES

EDITED BY

REUBEN GOLD THWAITES

Secretary of the State Historical Society of Wisconsin

Vol. XXIX

IROQUOIS, LOWER CANADA, HURONS

1646

CLEVELAND: The Burrows Brothers
Publishers, M DCCC XCVIII

COPYRIGHT, 1898
BY
THE BURROWS BROTHERS CO

ALL RIGHTS RESERVED

The Imperial Press, Cleveland

EDITORIAL STAFF

Editor . . .	REUBEN GOLD THWAITES
	{ FINLOW ALEXANDER
	{ PERCY FAVOR BICKNELL
Translators . . .	{ CRAWFORD LINDSAY
	{ WILLIAM PRICE
	{ HIRAM ALLEN SOBER
Assistant Editor .	EMMA HELEN BLAIR
Bibliographical Adviser	VICTOR HUGO PALTSITS

CONTENTS OF VOL. XXIX

PREFACE TO VOLUME XXIX	9
----------------------------------	---

DOCUMENT:—

LX. Relation de ce qui s'est passé en la Novvelle France, és années 1645. & 1646. [Chaps. iii.—x., of Part I.; Chaps. i.—iii., of Part II.,—second installment of the document.] <i>Hierosme Lalemant</i> , Quebec, October 28, 1646; <i>Paul Ragueneau</i> , Des Hurons, May 1, 1646	15
---	----

NOTES	293
-----------------	-----

PREFACE TO VOL. XXIX

As stated in the Preface to Vol. XXVIII., the *Relation* of 1645-46 (Doc. LX.) is in two parts—Part I. (dated at Quebec, October 28, 1646) being by the new superior of the Canadian missions, Jerome Lalemant; Part II. (dated in the Huron country, May 1, 1646) being the annual report on the Huron mission, this time by Ragueneau. In Vol. XXVIII. we published the first two chapters of Part I.; there are herewith presented the remaining eight chapters of that part, and the three opening chapters of Part II.—leaving the remainder of the document (five chapters) to form the opening portion of Vol. XXX.

Continuing his *Relation*, Lalemant describes the “blessed deaths” of Fathers Anne de Nouë and Enemond Massé. The former was frozen to death on the St. Lawrence, while on an errand of charity; a sketch of his life and character is given. Massé—who, with Biard, had first of the Jesuits come to the Canadian mission (1611)—died at St. Joseph, an old man. His adventurous, toilsome, and self-denying career is described, and his purity and devoutness are eulogized.

A mission is at last begun in the Iroquois country. Jogues goes to the Mohawks, with Bourdon, as envoy from the French governor; his journey, and the proceedings of the Mohawk council, are related. Having been received there in a friendly manner, the

devoted missionary resolves to return thither, that he may preach the Gospel to his former tormentors; he therefore departs on this fateful journey, shortly before the present *Relation* is sent to France.

The residence of St. Joseph, at Sillery, is next discussed. Almost all the Indians who frequent this place are now baptized. They, in turn, have influenced the Attikamègues and Abenakis to seek the truth, and have sent to those tribes some of their own number to preach the Gospel. The Abenakis having asked for a missionary to reside among them, Druillettes has gone to winter with that tribe. Some conversions have occurred among the Algonkins of the Island, but many of these savages "are, in a sense, reprobate." The Sillery Indians watch over not only their neighbors, but themselves; they will not harbor persistent infidels; no obstacles hinder them from daily attendance at mass; they spend whole days quite without eating, rather than break the prescribed fasts; they punish themselves most severely for petty faults. "The Fathers newly arrived tell us that in France one has no conception of what they here see with their own eyes." At the Christmas season they march—in piercing cold, and fasting—to Quebec, and back to Sillery, to celebrate a jubilee ordered the previous year.

At Three Rivers,—the central point of intercourse and trade with all the upper tribes,—there are a considerable number of Christians; but they are so exposed to annoyance and temptation, from the many pagans who come and go at that settlement, that the missionaries experience great difficulty in maintaining their station there, and in cultivating the Christian virtues in their converts. The latter, in their

annual hunt, form a band separate from that of the pagans, and are thus enabled to practice their Christian duties.

The Attikamègues at times come to Three Rivers for confession and communion: these are a simple and innocent folk, who give much comfort to the missionaries. Through them, the knowledge of the faith is beginning to spread to even more distant tribes. Some conversions are recounted in detail.

The savages at Tadoussac are so devoted to their religion that their ignorant zeal carries them into several indiscretions, and their spiritual director is obliged to administer reproofs; they acknowledge, thereupon, that "the devil has led them astray," and penitently confess their faults,—also offering the Father "a present to take away his sadness" thereat. As at Sillery, many hitherto pagan tribes are attracted by the new religion that is preached to those at Tadoussac, and many individuals go thither to receive instruction and baptism. When they return to their homes, the Father gives them a set of variously notched and colored sticks, to remind them of their prayers and other duties.

In the island of Montreal, "peace, union, and concord have flourished this year." Some Indian bands have settled there, intending to become sedentary; others would do the same, if it were not for rumors of Iroquois hostilities. The Mohawks keep the peace; but the Oneidas and Onondagas are still enemies, and make raids into the Huron country. Several interesting conversions at Montreal are here described. Some Huron families talk of coming down to live on that island. It is hoped that Jogues will succeed in persuading the Mohawks to restrain

the upper Iroquois from passing through their lands to harass the French and their allies.

Lalemant relates numerous instances of the courage and fidelity of the neophytes in resisting temptation and repelling the superstitious follies of the pagans. Various cures of sickness are effected by certain relics applied by the Fathers.

In the Tadoussac mission, the children are employed, by the Father in charge there, to search for the drums, fetiches, and other instruments of superstition, which "the children have rendered so ridiculous that there is no longer any one who dares to use them, unless perhaps at night and in the depths of the woods."

The writer recounts various savage customs, regarding death and mourning, marriage, etc. He describes the firefly, tree-toad, elk, and other creatures,—also certain traits of the savage character. He mentions the wretched deaths of the Iroquois who had slain Goupil, and tortured Jogues and Bressani.

The Queen of France sends to the Sillery Indians a portrait of herself, her husband, and their heir; this is presented to them with speeches and gifts, after their own custom, and they are overcome with admiration at their kindness.

Part II. is Ragueneau's report, to the provincial in Paris, of the Huron mission for the year. The tribes therein have had some little respite from the calamities that have so long oppressed them. Their crops, fisheries, and trade have, Ragueneau says, all been successful; and the epidemic has, for the time, ceased. Their only serious difficulty is in the hostilities still carried on by the Iroquois tribes nearest

them,—the Mohawks alone having made a treaty of peace. Several encounters between the Hurons and Iroquois are related,—one of these following a crafty and treacherous pretense of peace on the part of the latter, by which the Hurons were surprised and defeated. In other cases, they have been victorious,—routing their enemies, and burning captives to death in retaliation for their own losses. Deeds of great courage are performed on both sides.

All the missions in Huronia, except that to the wandering Algonkins therein, have been made permanent residences. Each of these is in charge of two missionaries,—Ragueneau, the superior, going about to visit each in turn, and remaining at each residence as long as its special needs require. At each of these stations a chapel has been built, wherein mass and vespers are said daily. In all, 164 persons have been baptized. These Huron converts exhibit much zeal and devotion, of which several instances are recounted. One of them takes occasion, at the burning of an Iroquois captive, to harangue his tribesmen on the like punishment in hell which their sins are bringing upon them; and he then proceeds, at the risk of his own life, to instruct and baptize the poor victim. Another spends many hours, and sometimes almost whole nights, in prayer; often he cannot find words wherewith to express the devotion that fills his soul.

R. G. T.

MADISON, Wis., August, 1898.

LX (continued)

RELATION OF 1645 - 46

PARIS: SEBASTIEN ET GABRIEL CRAMOISY, 1647

This document was commenced in Volume XXVIII. ; we herewith publish the second installment—chaps. iii.–x. of Part I., and chaps. i.–iii. of Part II. The remainder of the document will appear in Volume XXX.

[27] CHAPITRE III.

DE L'HEUREUSE MORT DU PERE ANNE DE NOÛE, & DU
PERE ENEMOND MASSE.

PVIS que dans le Chapitre precedent nous auons fait mention de la mort du Pere de Noüe, nous en parlerons icy plus au long; & tout ensembles de celle du Pere Masse, arriuée cette mesme année. L'une des grandes faueurs que Dieu ait faite aux saints Apostres & aux saints Martyrs, a esté de les ietter dans les occasions, & comme dans une heureuse [28] necessité d'agir & de souffrir fortement pour leur Maître; les deux Peres dont ie vay parler, semblent auoir participé à cette benediction.

Le 30. de Ianuier de cette presente année 1646. le Pere Anne de Noüe partit de la residence des trois Riuieres, en la compagnie de deux soldats & d'un Huron pour s'en aller à Richelieu, éloigné de douze lieux des trois Riuieres, pour dire la Messe & pour administrer les Sacremens de Penitence & de l'Eucharistie aux François qui sont là. Toutes les riuieres & tous les lacs n'estoient qu'une glace, & la terre estoit couuerte par tout de trois ou quatre pieds de neige à son ordinaire, pendant l'hyuer. Ce bon Pere & ses compagnons marchans sur des raquettes pour ne point enfoncer dans les neiges, ne firent que six lieux la premiere iournée, & encor avec bien de la peine: car jaçoit que les raquettes soient vn foulage-

[27] CHAPTER III.

OF THE BLESSED DEATHS OF FATHER ANNE DE NOÛE
AND FATHER ENEMOND MASSE.

SINCE in the preceding Chapter we have mentioned the death of Father de Noüe, we will here speak of it more at length; and at the same time, of that of Father Masse, which occurred in this same year. One of the great favors which God has granted to the holy Apostles and the blessed Martyrs has been to place them within the opportunities—and, as it were, under the happy [28] necessity—of bold action and of great suffering for their Master. The two Fathers of whom I am about to speak, seem to have shared in this blessing.

On the 30th of January in this present year, 1646, Father Anne de Noüe left the residence at three Rivers, in the company of two soldiers and one Huron, to go away to Richelieu, twelve leagues distant from three Rivers, in order to say Mass, and to administer the Sacraments of Penance and the Eucharist to the French who are there. All the rivers and all the lakes were but one expanse of ice, and the earth was everywhere covered with three or four feet of snow, as is usual during the winter. This good Father and his companions, walking on snowshoes so as not to sink into the snows, made only six leagues the first day, and even that with much difficulty: for although the snowshoes are a relief, they are

ment, elles ne laissent pas d'estre comme des entraues à ceux qui n'en ont pas vn si grand vſage.

Ils se baſtirent vne petite maiſon dans la neige, abriée des arbres & couuerte du Ciel, pour paſſer la nuit. Le Pere ayant remarqué que les deux ſoldats qui l'accompagnoient [29] pour eſtre nouueaux dans le païs, auoient bien de la peine de marcher avec des pieds bridez, & de traifner encor avec cela tout leur bagage apres eux, ſe leue enuiron les deux heures apres minuit pour gagner le deuant & donner aduis aux ſoldats de Richelieu de venir ſecourir leurs camarades. Cette charité luy a oſté la vie, heureux martyr de mourir des mains de la charité! il quitte ſa compagnie, luy donne aduis de fuiure ſes piſtes, l'affeurant qu'on les viendroit bientôt ſecourir, il ne prit ny ſon fuſil pour battre du feu, ny ſa couerture, ny autres viures qu'vn peu de pain & cinq ou ſix pruneaux, qu'on a encor trouué ſur luy apres ſa mort. Il faut porter en ce pays-cy, les hoſtelleries avec foy, c'eſt à dire ſon liſt & ſes viures, pour la maiſon, on la trouue par tout où la nuit ſe rencontre.

Comme cét homme de feu marchoit ſur les glaces du Lac ſainct Pierre qui ſe rencontre entre les trois Riuieres & Richelieu, n'ayant pour guide que ſon bon Ange & la clarté de la Lune, le Ciel ſe couurit, & les nuées luy déroband ſon flambeau, ſe changerent en neige, mais ſi abondante que les tenebres de la nuit [30] touſiours affreufes, l'eſtoient au double; on ne voyoit ny les bords du Lac, ny les Iſles dont il eſt paſſemé en quelques endroits. Le pauvre Pere n'ayant point de bouſſole ny de quadran pour ſe guider, s'égara; il marcha beaucoup & auança peu. Les ſoldats qu'il auoit quittez, ſe leuant pour ſe mettre en

nevertheless somewhat of a hindrance to those who have no great experience with them.

They built for themselves a little house in the snow, sheltered by the trees and covered with the Sky, in which to spend the night. The Father—having remarked that the two soldiers who accompanied him [29] had, on account of being new in the country, much difficulty in walking with trammelled feet, and, in addition to that, dragging after them all their baggage—rose about two hours after midnight, in order to gain the start and give notice to the soldiers at Richelieu to come and aid their comrades. This charity took away his life; happy martyrdom, to die at the hands of charity! He left his companions, and directed them to follow his trail, assuring them that relief would soon come to them; he took neither his steel for striking fire, nor his covering, nor other provisions than a little bread and five or six prunes, which were still found upon him after his death. It is necessary, in this country, to carry one's hostelry with one,—that is to say, one's bed and provisions; as for the house, one finds it wherever one encounters the night.

While this man of fire was walking on the ice of Lake saint Pierre, which lies between three Rivers and Richelieu, having for guide only his good Angel and the brightness of the Moon, the Sky became overcast, and the clouds, depriving him of his torch, were changed into snow. But this was so abundant that the shades of night, [30] always frightful, were doubly so,—one saw neither the shores of the Lake, nor the Islands with which it is in some places studded. The poor Father, having no compass or quadrant to guide him, lost his way; he walked much

chemin, furent bien estonnez quand ils ne virent point les traces ou les vestiges du Pere, la neige qui estoit tombée de nouveau les auoit dérobé; ne sçachant quelle route tenir, l'un d'eux qui auoit esté vne seule fois à Richelieu, tire vn quadran & se guide à peu près sur le rumb ou rayon de vent sur lequel il le croyoit estably: ils cheminent tout le iour, sans qu'on leur vienne au secours; enfin recrus du travail, ils passent la nuit dans l'Isle de S. Ignace, non pas bien loin du lieu où estoit le Pere, mais ils n'en sçauoient rien; le Huron plus fait à ces fatigues que les François, se reconnoissant, donne iusques à Richelieu, il demande si le Pere n'est point arriué, on dit que non, le voila bien estonné, & le Capitaine de cette place encor plus, apprenant qu'il estoit party si matin pour faire seulement six lieues; comme il estoit nuit, on attend [31] au lendemain matin pour enuoyer au deuant de luy, les soldats de la garnison courent, ils le cherchent du costé Sud, & il estoit du costé du Nord; ils crient, ils appellent, ils tirent des coups d'arquebuses, mais en vain, le pauvre Pere estoit bien loin de là; pour les deux soldats qu'on attendoit, le Huron ayant dit le lieu où ils estoient, furent bien-tost trouuez & amenez au fort, tout ce iour se passa à courir deçà & delà, à crier, & à chercher, sans rien trouuer

Enfin le 2. iour de Feurier, vn soldat assez adroit prend deux Hurons de quatre qui se trouuoient pour lors en cette habitation, il s'en va chercher le giste où le Pere & ses compagnons auoient passé leur premiere nuit, l'ayant trouué, ces Hurons bien versez à demesler les pistes cachées sous la neige, suiuent les traces du pauvre Pere, remarquant les tours & les destours qu'il auoit fait, trouuent le lieu où il auoit

and advanced little. The soldiers whom he had left, on rising to proceed on their journey, were much astonished when they saw not the tracks or the foot-prints of the Father; the newly-fallen snow had concealed these. Not knowing which route to take, one of them who had been only once at Richelieu, draws forth a quadrant, and guides himself nearly by the rhumb or line of wind along which he believed it fixed. They journey the whole day, without assistance reaching them; finally, worn out with toil, they spend the night on the Island of St. Ignace, not very far from the place where the Father was,—but they knew naught of that. The Huron, better qualified for these fatigues than the French, getting his bearings, reaches Richelieu; he asks if the Father has not arrived. They say “No;” he is much astonished,—and the Captain of that place still more so, on learning that he had started so early to make only six leagues. As it was now night, they wait [31] till the next morning, to send to meet him. The soldiers of the garrison run; they seek him on the South shore, and he was on the North shore; they shout, they call, they fire arquebus shots, but in vain,—the poor Father was very far from there. As for the two soldiers whom they were expecting, the Huron having described the place where they were, they were soon found and led to the fort. All that day was spent in running hither and thither, in shouting, and in seeking, but finding nothing.

Finally, on the 2nd day of February, a clever soldier takes two Hurons, out of four who happened to be just then in that settlement; he goes in search of the shelter where the Father and his companions had spent their first night. Having found it, these

passé la seconde nuit depuis son depart; c'estoit vn trou dedans la neige, au fonds duquel il auoit mis quelques branches de sapin sur lesquelles il auoit pris son repos, sans feu, sans maison, sans couuerture, n'ayant qu'une simple sotanne [32] & une vieille camifolle. Comme ce lieu n'est pas bien fréquenté des François, le Pere ne s'y pût reconnoistre, de là il trauersa la riuere deuant l'habitation de Richelieu qu'il n'apperceut point, soit qu'il neigeast fort, ou que le traual & les neiges luy eussent affoibly la veüe. Ce soldat fuiuant tousiours les pistes que les Hurons découuroient, vid au Cap nommé de massacre à une lieuë plus haut que Richelieu, un endroit où ce bon Pere s'estoit reposé, & trois lieuës plus haut vis à vis de l'Isle platte & la terre-ferme, entre deux petits ruisseaux, ils trouuerent son corps à genoux tout roide & engelé sur la terre qu'il auoit découuerte, en ayant vuidé la neige en rond ou en cercle, son chapeau & ses raquettes estoient auprès de luy, il estoit panché sur le bord de la neige releuée: il est croyable qu'ayant expiré à genoux, le poids de son corps l'auoit fait pancher sur cette muraille de neige, il auoit les yeux ouuerts regardant vers le Ciel le lieu de sa demeure, & les bras en croix sur la poitrine.

Le soldat le voyant en cette posture, touché d'un saint respect, se iette à genoux, fait sa priere à Dieu, honore ce sacré deposit, [33] entaille une croix sur l'arbre le plus proche, enueloppe ce corps tout roide & tout glacé d'une couuerture qu'il auoit portée, le met sur une traïsne & le conduit à Richelieu, & de là aux trois Riuieres: il croit qu'il rendit l'ame le iour de la Purification de la Vierge, à laquelle il auoit une deuotion tres-particuliere. Il ieusnoit tous les

Hurons, well trained in distinguishing trails hidden beneath the snow, follow the poor Father's tracks, observing the turns and windings that he had made, and find the place where he had spent the second night after his departure. This was a cavity in the snow, at the bottom of which he had put some branches of fir, upon which he had taken his rest,—without fire, without a house, without covering: having only a single cassock [32] and an old jacket. As this place is not much frequented by the French, the Father could not ascertain where he was. Thence he crossed the river, in front of the settlement at Richelieu, which he did not perceive,—either because it snowed very hard, or because toil and the snows had weakened his sight. The soldier, continually following the trail which the Hurons uncovered, saw at the Cape called “massacre,” a league above Richelieu,¹ a place where this good Father had rested; and three leagues higher, facing flat Island and the mainland, between two little brooks, they found his body on its knees, quite stiff and frozen upon the ground which he had laid bare, having cleared away the snow in a ring or circle; his hat and his snowshoes were near him; he was leaning over the edge of the heaped-up snow. It is probable that, having expired on his knees, the weight of his body had caused him to lean upon this wall of snow; he had his eyes open,—looking toward Heaven, the place of his dwelling,—and his arms crossed on his breast.

The soldier, seeing him in that posture, touched with a devout respect, falls on his knees, makes his prayer to God, and honors this sacred trust. [33] He notches a cross on the nearest tree; wraps the

l'aveu de son crime, comme tous les jours on peut voir pour punir son ignorance. Cependant, il ne parut point qu'il eût vu l'usage de la mort: il est probable que cette grande & terrible Maîtresse luy a donné cette mort à quinquante à l'année & l'a éloigné de tous les secours de la terre pour le recevoir plus facilement au Ciel.

Les soldats de Rimenes & les habitants des trois Rimenes, ne songèrent à punir leur meur, ou à l'extermination d'un si horrible mort, ou à la tristesse, le voyant punir d'un homme qui étoit tout aux autres & non à lui. Il fut enterré avec le concours de tous les Français & de tous les Sauvages qui étoient aux trois Rimenes. Quelques uns d'entre eux ne purent cacher plus long-temps leurs playes à la venue de ces grandes leguilles, ils se virent [sic] confier au plaisir, même qu'il leur sembloit que le bon Pere les en guérît. D'autres ne pouvoient prier pour luy, mais bien le recommander à ses prières.

En un mot cette belle mort est le terme d'une longue vie. Le bon Pere étoit fils d'un honnête Gentil-homme Seigneur de Villers en Picardie, ou pour mieux dire, en France, qui est un Chateau & un village ou un bourg distant dix ou sept lieues de la ville de Rheims en Champagne. En sa jeunesse il fut fait Page, & se trouvant en la Cour il fut sollicité par des courtisanes pour sa beauté, mais la bonne Maîtresse le conserva vierge trente ans dans le monde, & trente-trois ans en Religion. Il étoit rude & féroce en son endroit, tout de cœur pour les autres: les choses les plus basses & les plus viles luy étoient grandes & relevées, & tout ce qui est dans l'écart luy sembloit rempli de ténèbres: il a travaillé trente ans en la

body, all stiff and frozen, in a blanket which he had brought; puts it on a sledge; and conveys it to Richelieu, and thence to three Rivers. He believes that he gave up his soul on the day of the Purification of the Virgin, for whom he had a most special devotion. He fasted every Saturday in her honor, recited every day a brief office to honor her immaculate Conception, and spoke of her only in wholly affectionate terms. It is credible that this great and most faithful Mistress obtained for him that death,—so purifying, so saintly, and so removed from all earthly helps,—in order to receive him on a higher plane in Heaven.

The soldiers of Richelieu and the people of three Rivers knew not whether they should give their hearts to the admiration of so happy a death, or to sorrow at seeing themselves deprived of a man who was all for others and nothing for himself. He was buried with the attendance of all the French and all the Savages who were at three Rivers. Some ulcerated souls could no longer conceal their sores at the sight of those blessed remains; they came [34] to confession as soon as possible, saying that it seemed to them that this good Father was urging them to it; others were not able to pray for him, but could indeed commend themselves to his prayers.

In a word, this glorious death is the end of a holy life. This good Father was the son of a worthy Gentleman, Seigneur of Villers en Priere,—or rather, en Prairie,—which is a Castle and a village, or a market town, distant six or seven leagues from the city of Rheims in Champagne. In his youth he was made a Page, and, finding himself at Court, he was solicited by courtesans on account of

Mission de la nouvelle France toujours avec courage, toujours avec ferueur, & toujours dans vne profonde humilité. Comme il vid que sa memoire ne luy permettoit pas d'apprendre les langues, il se donna & dedia tout entierement au service des pauvres Sauvages [35] & de ceux qui les instruifoient, s'abbaisant avec vne ardeur nompareille aux offices les plus rudes & les plus raualez. Nos François & nos Peres s'estans rencontrez certain temps dans vne grande necessité de viures, il alloit chercher des racines par les bois: il apprit si bien à pescher qu'il soulageoit toute vne maison par son travail, autant innocent que charitable.

Il estoit extremement delicat en l'obeissance, quelque empressement qu'il eut dans les affaires occurrentes, quelque difficulté qui se presentaît à ses yeux, il estoit prest de tout quitter & de tout embrasser à la voix de son Superieur, sans examiner son pouuoir ou son industrie, desirant que la seule volôté de Dieu donnaît le branle à ses actions, rebutant ie ne sçay quelle prudence qui à force d'ouurir les yeux aux raisons trop humaines, les ferme à la beauté de l'obeissance, que s'il choquoit tant soit peu cette vertu, on luy voyoit à l'âge de soixante ans, des larmes & des tendresses d'un ieune enfant, qui auroit desagrée en quelque chose à son pere.

Quelqu'un le voyant entrer dans la caducité, [36] luy proposa de retourner en France pour y passer plus doucement sa vieillesse: Je sçay bien, repartit-il, que la Mission est chargée & que ie tiens la place d'un bon ouurier, ie suis prest de la soulager & d'obeir en tout; mais ie ferois bien aise de mourir dans le champ de bataille: ce n'est pas que ie n'approuue la charité de

his beauty; but his good Mistress kept him chaste for thirty years in the world, and thirty-three years in Religion. He was harsh and severe toward himself, but full of affection for others; things the lowest and most vile were great and lofty to him; and all that there is in splendor seemed to him filled with darkness. He toiled sixteen years in the Mission of new France, always with courage, always with fervor, and always in deep humility. When he saw that his memory did not allow him to learn languages, he gave and dedicated himself entirely to the service of the poor Savages [35] and of those who instructed them,—lowering himself, with an ardor unparalleled, to the hardest and most humiliating offices. Our French and our Fathers having chanced to be, at a certain time, in great necessity for provisions, he went to seek roots in the woods; and he learned to fish so well that he relieved a whole house by his toil, as innocent as charitable.

He was extremely sensitive in regard to obedience. Whatever urgency he had in the affairs at hand, whatever difficulty presented itself to his sight, he was ready to leave everything or to embrace everything at the voice of his Superior, without examining his own power or his own skill,—desiring that only the will of God should give the impulse to his actions, and rejecting that indefinable prudence which, by dint of opening the eyes to arguments too human, closes them to the beauty of obedience. Accordingly, if he offended this virtue, even in the least, one saw in him, at the age of sixty years, the tears and tenderness of a young child who had in some manner displeased his father.

Some one, seeing him begin to grow infirm, [36]

ceux qui se voyans infirmes ou trop âgez pour apprendre à parler Sauvage, font place à quelque bon ouurier Euangelique. Mais pour moy ie fens cette inclination d'employer icy ma vie au seruice des pauvres Sauvages, & de ceux qui les cõuertissent, & au fecours que ie peux rendre aux François. Cette benediction luy a esté accordée, le desir de souffrir a fait de son corps vne victime, l'obeissance l'a égorgé, & la charité en a fait vn holocauste qu'elle a brûlé & consommé en l'honneur de son Dieu, qui seul avec ses Anges fut spectateur de ce grand sacrifice; A tant du Pere de Noüe.

Pour le Pere Enemond Maffe, il estoit natif de la ville de Lion; il entra en nostre Compagnie à l'âge de vingt ans, il y a trauaillé cinquante-deux, en fuite desquels il est mort le douziesme de May de [37] cette presente année, en la residence de S. Ioseph, âgé de 72. ans. Il s'est trouué dans vne grande varieté de temps & d'occupations bien differentes, mais rien n'a paru dans le cours de sa vie, que l'ardeur qu'il auoit de souffrir dans les Missions estrangeres: c'est ce desir qui le fit entrer en nostre Compagnie; ayant receu les Ordres sacrez, on le donna pour compagnon au R. P. Pierre Coton, Confesseur pour lors & Predicateur du Roy Henry le Grand Le zeile de conuertir les Sauvages luy faisoit preferer leurs grandes forests à l'air de la Cour, il pressa avec tant d'amour qu'enfin il fut enuoyé en l'Acadie, avec le P. Pierre Biart. Ils s'embarquerent à Dieppe l'an 1611. & furent les deux premiers de tous les Ordres Religieux qui entrerent dans cette partie de l'Amerique, qui porte le nom de la Nouvelle France. Il n'est pas croyable combien ces

proposed to him to return to France, that he might there spend his old age more comfortably. "I know well," he answered, "that the Mission is burdened, and that I hold the place of a good workman. I am ready to relieve it, and to obey in everything; but I would be very glad to die in the field of battle. It is not that I do not approve the charity of those who, seeing themselves infirm, or too old to learn to speak the Savage tongue, make place for some good Gospel laborer; but, as for myself, I feel this inclination, to employ my life here in the service of the poor Savages and of those who are converting them, and in the aid that I can render to the French." This blessing was granted to him; the desire to suffer has made a victim of his body; obedience has slain him, and charity has made of him a sacrifice which it has burned and consumed in the honor of his God, who alone, with his Angels, was spectator of this great offering. So much for Father de Notie.

As for Father Enemond Masse, he was a native of the city of Lion, and entered our Society at the age of twenty years. He toiled therein fifty-two years, at the end of which time he died, on the twelfth of May in [37] this present year, at the residence of St. Joseph, aged 72 years. He lived in a great variety of times, and in very different occupations; but nothing has appeared in the course of his life save the ardor that he had for suffering in foreign Missions,—it was this desire that caused him to enter our Society. Having received sacred Orders, he was appointed companion to Reverend Father Pierre Coton, at that time Confessor and Preacher to the King, Henry the Great. His zeal for converting the Savages caused him to prefer their great forests to

deux pauvres Peres souffrirent en ce nouveau monde : le gland fut quelques mois leur nourriture, ceux qui les deuoient proteger, les couuroient d'iniures; ils furent emprisonnez & calomniez par ceux-là mesmes auxquels ils rendoient tous les devoirs d'amour & de charité; [38] l'un des principaux d'entre ceux qui les ont mal traitez, mourant par apres sans le secours d'aucun Ecclesiastique, disoit avec regret & avec douleur, qu'il payoit bien rudement les tourmens qu'il auoit fait souffrir à ces pauvres Peres.

S'estans écartez de cette habitation, vn pirate Anglois les prit, & les ayant pillez, les amena dans son vaisseau; ce nauire estant contraint d'entrer dans vn port Catholique, fut pris pour vn ecumeur de mer, les Officiers de la marine y entrent, le visitent, vne seule parole de ces deux prisonniers eut fait prendre le vaisseau & pendre tous les nautonniers; mais non seulement ils ne parlerent point, mais se cachèrent si bien qu'ils ne furent iamais apperceus; quand les visiteurs estoient d'un costé, les Peres se glissoiét de l'autre; les Heretiques voyant cette action s'écrierent tout haut qu'ils auroient fait vn grand crime de tuer ces deux Innocens, comme ils l'auoient pensé faire, quand la tempeste les ietta dans ce port habité par des Catholiques.

Au sortir de là, ces pirates se retirent en Angleterre, où ils furent accusez de quelques vols; mais eux ayant esproué la [39] bonté de leurs prisonniers, ils les produisirent pour tesmoins, les Peres asseurent qu'ils n'auoient point veu commettre l'action dont on les blasmoit.

Enfin ils repasserent en France en l'équipage de

the air of the Court; he urged with so much love that finally he was sent to Acadia, with Father Pierre Biart. They embarked at Dieppe in the year 1611, and were the first two, of all the Religious Orders, to enter that part of America which bears the name of New France. It is not credible how much these two poor Fathers suffered in this new world. Acorns were, for several months, their food; those who were bound to protect them covered them with insults; they were imprisoned and slandered by those very persons to whom they were rendering all the duties of love and charity. [38] One of the principal among those who treated them ill, dying afterward without the assistance of any Ecclesiastic, said, with regret and grief, that he was paying very severely for the torments that he had caused these poor Fathers to suffer.

Having removed from that settlement, an English pirate seized them, and, after plundering them, took them aboard his vessel. This ship, being compelled to enter a Catholic port, was taken for a sea-rover; the Officers of marine boarded and inspected her. A single word of those two prisoners would have caused the capture of the vessel, and the hanging of all the sailors; but not only did they not speak, but they concealed themselves so well that they were never perceived. When the visitors were on one side, the Fathers slipped to the other; the Heretics, seeing this action, exclaimed aloud that they would have committed a great crime in killing those two Innocent men, as they had thought of doing when the storm drove them into that port inhabited by Catholics.

On departing thence, those pirates withdrew to England, where they were accused of some robberies;

deux pauvres gueux tout delabrez, le Pere Enemond Maffe ayant veu le pays de la Croix & les pauvres Sauvages sans secours, ne pouuoit viure. Son corps estoit en l'ancienne France, & son cœur en la nouvelle; voyant que les portes luy estoient fermées du costé de la terre, il prend le chemin du Ciel, comme le plus seur en toutes bonnes entreprises. Il appelle les Croix & les souffrances de ce nouveau monde sa Rachel, & dit que pour la rauoir, il s'en va seruir Dieu aussi fidellement & aussi long-temps que Iacob seruit Laban, & pour mieux affermir ses resolutions, il les escriuit dans vn papier qu'on a veu & leu à son deceu. En voicy les principaux articles.

Si Iacob a seruy quatorze ans pour Rachel, à combien plus forte raison dois-je seruir mon cher Maistre deux fois 7. ans pour la nouvelle France, mon cher Canadas, embelly d'une grâde varieté de Croix tres-aymables & tres-adorables? vn si [40] grand bien, vn si grand employ, vne vocation si sublime: en vn mot, le Canadas & ses delices qui font la Croix, ne se peuvent obtenir que par des dispositions conformes à la Croix, c'est pourquoy il se faut resoudre à garder inuiolablement ce qui fuit,

1. Iamais ne coucher que sur la dure, c'est à dire sans draps, sans mattelas, sans paillasse, il en faut neantmoins auoir en sa chambre pour n'estre veu que des yeux, auxquels on ne se peut cacher.
2. Ne porter point de linge, sinon au col.
3. Ne dire iamais la sainte Messe sans estre reuestu d'une haire: ces armes te feront souuenir de la Passion de ton Maistre, dont ce Sacrifice est le grand memorial.

but having experienced the [39] magnanimity of their prisoners, they produced them as witnesses; the Fathers gave assurance that they had not seen the act committed with which their captors were charged.

Finally, they crossed over to France in the plight of two poor beggars, all in rags. Father Enemond Masse, having beheld the country of the Cross and the poor Savages in need of help, could not live; his body was in the old France, and his heart in the new. Seeing that the doors were closed to him on the side of earth, he takes the way of Heaven, as the surest in all good enterprises. He calls the Crosses and sufferings of this new world his Rachel, and says that, to recover her, he is going away to serve God as faithfully and as long as Jacob served Laban; and, in order better to strengthen his resolutions, he wrote them in a paper which was seen and read at his death. Here follow its principal articles:

“ If Jacob served fourteen years for Rachel, with how much stronger reason ought I to serve my dear Master twice 7 years for new France,—my dear Canadas, embellished with a great variety of most lovable and adorable Crosses! So [40] great a blessing, so lofty an employ, so sublime a vocation,—in a word, Canadas and its delights, which are the Cross,—can be obtained only through a frame of mind conformed to the Cross. For this reason, one must resolve to observe inviolably that which follows:

“ 1. Never to lie down except on the bare ground,—that is, without sheets, without mattress, without straw bed; one nevertheless must have some of these in his room, that he may be seen only by the eyes from which one cannot hide oneself.

“ 2. To wear no linen, save about the neck.

4. Prendre tous les iours la discipline.
5. Toutes les fois que tu dîneras sans auoir fait au préalable ton examen de conscience, quelque empeschement d'affaires que tu ayes, tu ne mangeras qu'un dessert comme on peut faire à la collation és iours de ieunes.
6. Tu ne donneras iamais à ton goust ce qu'il appeteroit par delices.
- [41] 7. Tu ieunerás trois fois la semaine sans que personne s'en apperçoie, sinon celui qui en doit auoir connoissance; comme tu ne prends ordinairement ton repas qu'à la seconde table, tu peux facilement cacher ces petites mortifications.
8. Si tu laisses fortir de ta bouche quelque parole qui choque tant soit peu la charité, tu ramasseras secrettement avec ta langue les crachas & les flegmes fortis de la bouche d'autrui.

Voila les brebis que gardoit ce Iacob pour espouser la belle Rachel, voila la monnoye avec laquelle il a achepté les Croix de la nouvelle France; Dieu ne pût résister à tant de desirs, ny éconduire vne si fidelle perseuerance, il fut renuoyé en Canadas l'an 1625. il y trouua sa Rachel, c'est à dire les Croix en abondance, les vaisseaux manquans de venir, la famine accueillit les François qui estoient en ce pays cy. C'est en ce temps-là que le Pere Enemond Maffé & le Pere Anne de Noüe son compagnon cherchoient des racines pour conseruer leur vie, & qu'ils se firent l'un Iardinier & Laboureur, & l'autre Pescheur & Bucheron, pour pouoir [42] subsister en ce bout du monde, où les ames ont cousté aussi cher à IESVS-CHRIST, que les ames des Princes & des Monarques.

"3. Never to say holy Mass without being clad in a hair-shirt; that armor will make thee remember the Passion of thy Master, of whom this Sacrifice is the great memorial.

"4. To take the discipline every day.

"5. Whenever thou shalt dine without having previously made thine examination of conscience, no matter how circumstances may hinder thee, thou shalt eat only a dessert, as one may do at the collation on days of fasting.

"6. Thou shalt never give to thy taste that which it might crave as a delight.

[41] "7. Thou shalt fast three times in the week, but so that none may perceive it save that one who must have knowledge thereof. As thou usually takest thy meal only at the second table, thou canst easily conceal these little mortifications.

"8. If thou suffer to issue from thy lips any word which offends charity, however little, thou shalt gather up secretly with thy tongue the spittle and phlegm proceeding from the mouths of others."

Behold the sheep which this Jacob tended in order to espouse the beautiful Rachel; such was the money with which he bought the Crosses of new France. God could not resist so many desires, nor deny so faithful a perseverance; he was sent back to Canadas in the year 1625. He found there his Rachel,—that is to say, Crosses in abundance; the vessels failing to come, famine assailed the French who were in this country. It was then that Father Enemond Masse and Father Anne de Noüe, his companion, sought roots to preserve their lives; and that they made themselves, the one a Gardener and Ploughman, and the other, Fisherman and Woodcutter, in

La fin de cette Croix fut le commencement d'une autre. Vn François Anglisé ayant pris Kebec fit repasser ce pauvre Pere en France; que fera-il? tous ces rebuts feront-ils pas capables de luy oster la pensée & l'amour d'une Rachel qui luy auoit paru si belle & qui estoit si laide, si difforme, & si affreuse? Les yeux & les esprits des hommes sont bien differents: ce que l'un appelle grandeur, l'autre l'appelle bassesse: ces rigueurs estoient la douceur & la beauté de sa Rachel; le poltron fuit sentant les coups, & le bon soldat s'anime à la veüe de son sang.

Ce pauvre Pere se tenant comme vn banny dans son pays natal, fait une promesse & vn vœu à Dieu tout solemnel de faire tous ses efforts pour mourir en la Croix de la nouvelle France. Dieu est le plus grand guerrier du monde, l'amour neantmoins & la perseuerance le defarment, le Pere emporta ce qu'il demandoit, il rentre dans son pays de benediction l'an 1633. il y meurt l'an 1646. tout [43] chargé d'ans & de merites au milieu des Sauvages, au salut desquels il auoit consacré toute sa vie & tous ses trauaux; il receut tous les Sacremens de l'Eglise, & donna des preuues à sa mort de la tendresse qu'il auoit pour sa sainte Maistresse: car ne pouuant pour son extreme debilité ny parler, ny ouurir les yeux, ny se mouuoir qu'avec de grandes peines, si tost qu'on luy parloit de la sainte Vierge ou de son cher Epoux S. Ioseph, il donnoit des indices que cela luy agreoit extremement, priant qu'on luy donnast souuent cette douce nourriture, & ce restaurant qui le faisoit viure.

Ceux qui l'ont connu plus particulièrement, ont

order to be able [42] to subsist in this end of the world, where the souls have cost JESUS CHRIST as dear as the souls of Princes and Monarchs.

The end of that Cross was the beginning of another; an Anglicized Frenchman, having taken Kebec, sent this poor Father back to France. What will he do? Can all these rebuffs take from him the thought and the love of a Rachel who had appeared to him so beautiful, but who was so ugly, so deformed, and so frightful? The eyes and minds of men are very different,—what one calls grandeur, another calls baseness; these rigors were the softness and beauty of his Rachel. The coward flees on feeling the blows, and the good soldier is inspirited at the sight of his own blood.

This poor Father, regarding himself as an exile in his native land, makes to God a promise and a most solemn vow, that he will exert every effort to die on the Cross of new France. God is the greatest warrior in the world; nevertheless, love and perseverance disarm him. The Father gained what he asked,—he returns to his land of blessing in the year 1633; he dies there in the year 1646, all [43] laden with years and merits in the midst of the Savages, to whose salvation he had consecrated his whole life and all his labors. He received all the Sacraments of the Church, and, at his death, gave proofs of the tenderness which he had for his blessed Mistress; for,—unable, through his extreme debility, either to speak or to open his eyes, or to stir except with great pains,—as soon as they spoke to him of the blessed Virgin, or of her dear Spouse St. Joseph, he made signs that that pleased him extremely, begging that they should often give him

remarqué en luy deux ou trois choses fort notables : il auoit vn naturel vif, prompt, & ardent ; ce luy fut vn exercice de vertu tout le cours de sa vie ; cette ardeur dōnoit vn feu & vne promptitude admirable à son obeïffance & à sa charité, & les chentes qu'il faisoit par fragilité, engendroient dans son ame vne profonde humilité & vn si grand mépris de soy-mesme, qu'il se reputoit moins qu'un chien, quand la nature luy faisoit faire quelque faillie. Il naquit avec l'amour de [44] la mortification : car dès sa petite ieunesse il faisoit du mal à son corps, notamment quand quelque petit botillon de cholere vouloit échauffer son cœur.

Ayant ouï parler des trauaux du grand saint François Xauier dans les Indes, il eut quelque pensée de répandre son sang, ou du moins d'employer sa vie en quelque pays étranger pour le salut des ames. Cette pensée se change en desir, ce desir en resolution, cette resolution croissant avec l'âge, luy fit demander l'entrée en nostre Compagnie, en laquelle il fut admis ; mais comme il auoit la veuë extrêmement foible, on parla de le renvoyer de la maison de probation : cela l'épouuente, il a recours à sa sainte Mere, la coniuire avec vne simplicité d'enfant de luy donner vne marque de la volonté qu'elle a de sa perseuerance en la Compagnie, il prie avec ardeur, prend vn Liure, l'ouure, lit sans difficulté les plus petits caracteres ; cela le console & le surprend, & efface de l'esprit de ses Superieurs la pensée de le renvoyer. Comme c'est l'une des espreuues que nostre Compagnie prend de ceux qui s'y veulent enrooller, de les enuoyer en quelques pelerinages demandans l'aumosne, [45] le

that sweet nourishment, and that restorative which made him live.

Those who knew him most intimately remarked in him two or three very notable characteristics. He had a vivacious, ready, and ardent nature, which was to him an exercise in virtue all the course of his life. This ardor gave a fire and an admirable promptness to his obedience and his charity; and the falls that he incurred through frailty engendered in his soul a profound humility, and so great a contempt for himself that he esteemed himself less than a dog, when nature caused him to commit some failing. He was born with the love of [44] mortification; for, from his early youth, he treated his body harshly—especially when some little ebullition of anger would vex his heart.

Having heard mention of the labors of the great saint François Xavier in the Indies, he had some thought of shedding his blood, or at least employing his life, in some foreign country for the salvation of souls. This thought becomes changed into desire, this desire into resolution; this resolution, increasing with age, causes him to ask admission into our Society, into which he was received; but, as his sight was extremely feeble, there was talk of sending him back from the house of probation. That terrifies him; he has recourse to his blessed Mother, and entreats her with the simplicity of a child to give him a sign of her will that he should remain in the Society. He prays with ardor; he takes a Book, opens it, and reads without difficulty the smallest characters; that consoles and surprises him, and effaces from the minds of his Superiors the thought of sending him away. As it is one of the tests which our

bon Enemond Maffe y fut enuoyé auffi bien que les autres, avec les defirs du mépris & des peines qui accompagnent cette eſpreuue. Or il luy arriua dans fon pelerinage qu'un Eccleſiaſtique de pieté & de condition le receut & ſes compagnons auffi, avec des teſmoignages d'un reſpect & d'un amour extraordinaire: luy qui ne cherchoit que le mépris & la Croix fut d'abord faiſi de crainte, s'imaginant que les rebuts du monde deuoiēt eſtre la marque de l'union qu'il vouloit auoir avec Dieu, il rentre dans ſa ſimplicité ordinaire, a recours à la ſaincte Vierge, la coniuſe de changer les careſſes de cet honneſte homme en des froideurs, & ſa charité en des rebuts, & qu'il prendroit ce changement pour un ſigne de ſa perſeuerance en la compagnie de ſon Fils: cette priere peut-eſtre moins diſcrete & moins réglée qu'innocente, fut oüye de la ſaincte Vierge: les paroles tariffent en la bouche de cet homme, ſon feu ſe change en glace, il renuoye ces pelerins par procureur ſans leur ietter aucun regard. Depuis ce temps ce bon Nouice ſe tint aſſeuré de ſa perſeuerance au ſeruiſe de ſon Seigneur & de ſa bonne Maĩſtreſſe, laquelle luy a fait un [46] preſent tres-particulier & tres-rare de la pureté. Les Peres qui l'ont fréquenté & communiqué plus intimement, aſſeurent que iamais il n'a reſſenty aucune rebellion en la chair. Ceux qui combattent & qui domtent cet aiguillon, cōme S. Paul, ne ſont pas moindres, mais il faut auoüer que c'eſt vne grande douceur d'eſtre deliuré de l'importunité de ces mouches d'Enfer.

Si ſa pureté fut grande, ſa charité ne fut pas moindre: elle le fit ſcieur d'aix & charpentier de nauire,

Society makes of those who wish to be enrolled in it, to send them on certain pilgrimages, asking alms, [45] the good Enemond Masse, as well as the others, was sent out thus, with desires for the contempt and the hardships which accompany that probation. Now it happened to him, in his pilgrimage, that an Ecclesiastic of piety and rank received him, and his companions also, with manifestations of extraordinary respect and love; he, who sought only contempt and the Cross, was at first seized with dread,—imagining that the rebuffs of the world must be the mark of the union with God which he wished to have. He resumes his usual simplicity, has recourse to the blessed Virgin, and entreats her to change this man's kindness into coldness, and his charity into repulsion—and that he would take this change for a sign of his continuance in the society of her Son. This prayer—perhaps less discreet and less conformable to rule than innocent—was heard by the blessed Virgin; the words dry up in that man's mouth, his fire is changed to ice,—he sends these pilgrims away by his agent, without casting a glance at them. From that time this good Novice held himself assured of his continuance in the service of his Lord and of his good Mistress, who made him a [46] present most special and most rare, that of purity. The Fathers who most intimately visited and conversed with him affirm that he never experienced any rebellion in the flesh. Those who combat and subdue this sting, like St. Paul, are not inferior; but it must be acknowledged that it is a great privilege to be delivered from the annoyance of those flies of Hell.

If his purity was great, his charity was not less; it made him a wood-sawyer and ship's carpenter, along

avec le Pere Biart son compaignon, ils firent des planches & bastirent vne chaloupe ou vn batteau pour aller pescher de la moluë, afin de secourir l'habitation où ils estoient pressez d'une extreme neccessité. Ce bon Pere a fait toute sorte de mestiers, mais notamment celuy avec lequel on gagne le Paradis: il a si bien couru qu'il a emporté le prix ou la couronne, il a nauigé si heureusement, qu'il est enfin arriué mal-gré toutes les tempestes, au port d'une glorieuse eternité.

with Father Biart, his companion. They made planks and built a shallop or boat, in order to go fishing for cod, so as to succor the settlement in which they were, which was under the pressure of extreme necessity. This good Father plied all sorts of trades, but especially that by which one gains Paradise; he has run so well that he has carried off the prize or the crown; he has navigated so prosperously that he has at last arrived, in spite of all the storms, at the port of a glorious eternity.

[47] CHAPITRE IV.

DE LA MISSION DES MARTYRS COMMENCÉE AU PAYS
DES IROQUOIS.

QUAND ie parle d'une Mission aux Iroquois, il me semble que ie parle d'un songe, & neantmoins c'est une verité: c'est à bon droit qu'on luy fait porter le nom des Martyrs: car outre les cruantez que ces Barbares ont déjà fait souffrir à quelques personnes amoureuses du salut des ames, outre les peines & les fatigues que ceux qui sont destinez à cette Mission doiuent encourir, nous pouvons dire avec verité qu'elle a déjà esté empourprée du sang d'un Martyr: car le François qui fut tué aux pieds du Pere Isaac Jogues, perdit la vie pour auoir fait exprimer le signe de nostre creance à quelques petits enfans Iroquois: ce qui choqua tellement leurs parens, que s'imaginant qu'il y pouuoit auoir quelque fort dans cette action, ils en firent un crime & un martyre tout ensemble.

[48] Adioustez que s'il est permis de coniecturer en des choses qui donnent de grandes apparences, il est croyable (si cette entreprise réussit) que les desseins que nous auons contre l'empire de Satan pour le salut de ces peuples, ne porteront point leurs fruits qu'ils ne soient arrousez du sang de quelques autres Martyrs. Le dessein toutesfois principal de cette denomination, est que cette Mission soit assistée du credit

[47] CHAPTER IV.

OF THE MISSION OF THE MARTYRS, BEGUN IN THE
COUNTRY OF THE IROQUOIS.

WHEN I speak of a Mission among the Iroquois, it seems to me that I speak of a dream, and yet it is a truth. It is with good right that it is made to bear the name of the Martyrs; for—besides the cruelties which those Barbarians have already inflicted upon some persons impassioned for the salvation of souls; besides the pains and fatigues which those who are destined to this Mission are bound to incur—we may say with truth that it has already been crimsoned with the blood of one Martyr; for the Frenchman who was slain at the feet of Father Isaac Jogues lost his life for having expressed the sign of our creed to some little Iroquois children, which so greatly offended their parents that they—imagining that there might be some spell in this action—made of it at once a crime and a martyrdom.

[48] Add this, that—if it be permitted to conjecture, in things which indicate great probabilities—it is credible (if this enterprise succeed) that the designs which we have against the empire of Satan, for the salvation of these peoples, will not yield their fruits before they be sprinkled with the blood of some other Martyrs. Nevertheless, the principal design of this denomination is that this Mission may be assisted with the influence and favor of those

& faueur de ces fainctes & sacrées victimes qui ont l'honneur d'approcher de plus près l'Agneau & de le suiure par tout : mais entrons en discours.

Monsieur nostre Gouverneur ayant resolu d'enuoyer deux François au pays des Annierronnons, pour leur porter sa parole & pour leur tesmoigner sa ioye & son contentement sur la paix heureusement conclud. Le Pere Isaac Jogues luy fut présenté pour estre de la partie, comme il auoit desia acheté la connoissance de ces peuples & de leur langue avec vne monnoye plus precieuse que l'or & que l'argët, il fut bien-tost accepté, les Iroquois l'agrèrèt, & luy qui auoit soustenu le poids de la guerre, n'estoit pas pour reculer dans la paix. Il fut bien aise de fonder leur amitié, [49] apres auoir éprouué la rage de leur inimitié: il n'ignoroit pas neantmoins l'inconstance de ces Barbares, la difficulté des chemins luy estoit presente, comme à vn homme qui l'auoit expérimentée, il voyoit les dangers où il se iettoit: mais qui ne risque iamais pour Dieu, ne fera iamais gros marchand des richesses du Ciel. Il fut plustost prest qu'on ne luy eut fait la proposition. Monsieur le Gouverneur iugea à propos d'enuoyer de plus le sieur Bourdon habitant du pays, qui monstra d'autant plus de courage pour le bien public, qu'il abandonna sa famille, pour se ietter dans des hazards qui ne sont iamais petits parmy ces Barbares.

Les Algonquins voyant qu'un Pere s'embarquoit, luy donnent aduis de ne point parler de la Foy de prime-abord: car il n'y a rien, disoient-ils, de si rebutant au commencement que nostre doctrine, qui semble exterminer tout ce que les hommes ont de plus

blessed and consecrated victims who have the honor to approach nearest to the Lamb, and to follow him everywhere. But let us begin the discourse.

Monsieur our Governor having resolved to send two Frenchmen to the country of the Annierronnons,—in order to convey to them his word, and to betoken to them his joy and satisfaction over the peace happily concluded,—Father Isaac Jogues was presented to him, to be of the party. As he had already purchased an acquaintance with these peoples and their language, with a coin more precious than gold or silver, he was soon accepted; the Iroquois welcomed him, and he who had sustained the weight of war, was not for retreating in time of peace. He was very glad to sound their friendship, [49] after having experienced the rage of their enmity. He was not ignorant, however, of the inconstancy of these Barbarians; the difficulty of the roads was patent to him, as a man who had experienced it; he saw the dangers into which he was throwing himself; but he who never risks for God will never be an extensive dealer in the riches of Heaven. He was ready sooner than the proposition was made to him. Monsieur the Governor thought proper to send, besides, the sieur Bourdon, a settler in the country,—who showed his zeal for the public welfare all the more that he forsook his own family, in order to throw himself into hazards which are never small among these Barbarians.

The Algonquins, seeing that a Father was embarking, gave him warning not to speak of the Faith at the very first; “for there is nothing,” said they, “so repulsive at the beginning as our doctrine, which seems to exterminate everything that men hold most

cher, & pource que vostre longue robe préche auffi bien que vostre bouche, il feroit à propos de marcher en habit plus court. Cét aduis fut écouté, & l'on crût qu'il falloit traiter les malades en malades, & se comporter parmy [50] les impies comme on fait parmy les heretiques, qu'il falloit se faire tout à tous, pour les gagner tous à IESVS-CHRIST.

Ils partirent le 16. de May des trois Riuieres, & le 18. veille de la Pentecoste, ils s'embarquerent à Richelieu sur la riuere des Iroquois: ils estoient conduits par quatre Iroquois Annierrôns, deux ieunes Algonquins les accompagnoiët dans leur canot particulier chargé des prefens qu'ils alloient faire pour la confirmation de la paix. Le Saint Esprit auquel est dedié le plus grand bourg des Iroquois, la feste duquel s'alloit commencer en l'Eglise, au moment de leur depart, leur donnoit desia vn auant-goust du bon-heur de leur voyage.

Ils arriuerent la veille du S. Sacrement au bout du lac qui est ioint au grand lac de C[h]amplain. Les Iroquois le nomment Andiatarochtë, comme qui diroit là où le lac se ferme. Le Pere le nomma le lac du S. Sacrement.

Ils le quitterent le iour de cette grande Feste, pourfuiuans leur chemin par terre avec de grandes fatigues: car il falloit porter sur leur dos leurs paquets & leur bagage, les Algonquins furent contrains [51] d'en laisser sur le bord de ce lac vne grande partie.

A six lieuës de ce lac, ils passerent vne petite riuere que les Iroquois appellent Oïogué, les Hollandois qui font placez dessus, mais plus bas, la nomment Riuier[e] van Maurice.

dear; and, because your long robe preaches as well as your lips, it would be expedient to walk in shorter apparel." This warning was heeded, and it was considered necessary to treat the sick as sick, and to behave among [50] the impious as one does among the heretics,—that one must become all things to all men, in order to gain all to JESUS CHRIST.

They started on the 16th of May from three Rivers; and on the 18th, the eve of Pentecost,² they embarked at Richelieu on the river of the Iroquois. They were conducted by four Annierronnon Iroquois; two young Algonquins accompanied them, in their own separate canoe, laden with the gifts which they were going to make for the confirmation of the peace. The Holy Ghost,—to whom is dedicated the largest village of the Iroquois,—whose feast was about to begin in the Church at the moment of their departure, gave them even then a foretaste of the good fortune of their voyage.

They arrived, on the eve of the Blessed Sacrament, at the end of the lake which is joined to the great lake of Champlain. The Iroquois name it Andiatarocté, as if one should say, "there where the lake is shut in." The Father named it the lake of the Blessed Sacrament.³

They left it, the day of that great Feast, continuing their way by land with great fatigues, for they had to carry on their backs their bundles and their baggage; the Algonquins were obliged [51] to leave a great part of theirs on the shore of the lake.

Six leagues from this lake, they crossed a small river which the Iroquois call Oiogué; the Dutch, who are located along it, but lower down, name it the River van Maurice.⁴

Le premier iour de Iuin, leurs guides accablez sous leur faix & sous le trauail, quitterent le chemin qui conduit à leurs bourgs, pour passer par vn certain endroit appelé en leur langue Ossaragué: ce lieu (au rapport du Pere) est fort remarquable pour la pesche d'vn petit poisson gros comme le harang. Ils esperoient trouuer là quelque secours: en effet on leur presta des canots pour porter leur bagage iusques à la premiere habitation des Hollandois, éloignée de cette pesche d'environ dix-huict ou vingt lieus.

Dieu a vne conduite toute pleine d'amour: sa bonté fit faire ce destour pour donner quelque secours à la pauvre Therese, jadis Seminariste des Vrfulines: ils la rencontrerent en cet endroit. Le Pere luy rafraichist la memoire de son deuoir, & la confessa, avec vne grande satisfaction de son ame.

[52] Le 4. de Iuin, ils mirent pied à terre à la premiere habitation des Hollandois, où ils furent Fort bien receus par le Capitaine du fort d'Orange: ils en fortirent le feizième du mesme mois, accompagnez & soulagez des Iroquois qui se trouuerent en ce quartier là. Le lendemain au soir ils arriuerent en leur premiere bourgade appelée Oneugixré, jadis Offerion. Là il fallut demeurer deux iours pour estre confiderez & bien-veignez de ces peuples qui venoient de toutes parts pour les voir: ceux qui auoient autresfois maltraité le Pere, n'en faisoient plus aucun semblant, & ceux que la compassion naturelle auoit touchez à la veuë de ses tourmens, receuoient vne ioye sensible de le voir dans vne autre posture, & dans vn employ considerable.

Le 10. de Iuin, honoré par la feste de la faincte

On the first day of June, their guides, overcome by their burdens and the toil, turned aside from the road which leads to their villages, in order to pass by a certain place called in their language Ossaragué; this spot (according to the Father's report) is very remarkable as abounding in a small fish, the size of the herring. They were hoping to find some assistance there; and indeed they were loaned some canoes to carry their baggage as far as the first settlement of the Dutch, distant from this fishery about eighteen or twenty leagues.

God has a guidance all full of love: his goodness caused this detour to be made in order to give some assistance to the poor Therese, a former Seminarist of the Ursulines; our party met her at this place. The Father refreshed her memory concerning her duty, and heard her confession, to the great satisfaction of her soul.

[52] On the 4th of June, they landed at the first settlement of the Dutch, where they were Very well received by the Captain of the fort of Orange; they departed thence on the sixteenth of the same month, accompanied and assisted by the Iroquois who happened to be in that quarter. The next day, at evening, they arrived at their first small village, called Oneugiouré, formerly Osserrion.⁵ There it was necessary to stay two days, in order to be gazed at and welcomed by those peoples, who came from all parts to see them; those who had formerly ill-used the Father no longer showed any inclination to do so; and those whom natural compassion had touched at the sight of his torments, were evidently delighted to see him in another position and employed in an important office.

Trinité, il donna ce nom *Sacro-sainct* à cette bourgade. Il se fit à mesme temps vne assemblée generale de tous les principaux Capitaines & des anciens du pays: là furent exhibez les presens que le sieur Bourdon portoit avec le Pere: là se trouuerent aussi les deux Algonquins qui les accompagnoient.

[53] Le silence fait, le Pere expose la parole d'Onontio & de tous les François, marquée par les presens, dont i'ay donné l'explication au Chapitre precedent: il tesmoigne la ioye qu'on a receüe à la veuë des Ambassadeurs. & le contentement de tout le monde pour la conclusion de la paix entre les François, les Iroquois, les Hurons & les Algonquins: il assure que le feu de conseil est allumé aux trois Riuieres, il presente vn collier de 5000. grains de Porcelaine, pour briser les liens du petit François captif en leur pais, & autant pour la deliurance de Therese: il les remercie de ce qu'ils auoient refusé les testes des montagnais ou des Algonquins massacrez par les Sokoquois. Il fit en particulier vn present de 3000. grains de Porcelaine à l'une des grosses familles des Annierronnons répandue dans leurs trois bourgades, pour tenir vn feu tousiours allumé, quand les François les viendroient visiter.

Sa harangue fut bien écoutée & les presens tres-bien receus, il parla en suite pour les Algonquins, qui n'auoient pas connoissance de la langue Iroquoise, & qui estoient vn peu honteux pour le defaut [54] d'une grande partie de leurs presens: car de 24. robes de peaux d'Elan, ils en auoiēt laissé 14. en chemin, comme nous auons remarqué, le Pere les excusa sur la blessure de l'un de ces deux ieunes hommes,

On the 10th of June, honored by the feast of the holy Trinity, he gave this Most holy name to that village. There was held, at the same time, a general assembly of all the principal Captains and elders of the country; there were exhibited the gifts which the sieur Bourdon brought with the Father; there were also present the two Algonquins who accompanied them.

[53] Silence procured, the Father sets forth the word of Onontio and of all the French, betokened by the gifts of which I have given the explanation in the preceding Chapter. He indicates the joy that was caused by the sight of the Ambassadors, and the satisfaction of all the people at the conclusion of the peace between the French, the Iroquois, the Hurons, and the Algonquins. He assures them that the council fire is lighted at three Rivers; he presents a necklace of 5000 Porcelain beads, in order to break the bonds of the little Frenchman captive in their country, and the like for the deliverance of Therese; he thanks them for having refused the heads of the montagnais or of the Algonquins massacred by the Sokoquois. He made a special present of 3000 Porcelain beads to one of the great families of the Annierronnon scattered through their three villages, in order to keep a fire always lighted when the French should come to visit them.⁶

His harangue was favorably heard, and his gifts very well received. He spoke next for the Algonquins, who were not acquainted with the Iroquois language, and who were somewhat ashamed at the lack [54] of a great part of their presents; for, of 24 robes of Elk skins, they had left 14 on the way, as we have remarked. The Father excused them by

fur la pefanteur du fardeau, & fur la difficulté des chemins: il ne laiffa pas de donner le fens de toutes ces paroles, de fpecifier tous ces prefens, en forte que l'affemblée en fut fatisfaite; fi bien que par apres les Iroquois respondirent par deux prefens qu'ils firent aux Algonquins, & en enuoyerent deux autres aux Hurons.

Pour ce qui concernoit Onontio & les François, en faueur defquels ils auoient fait la paix avec leurs alliez, ils respondirent avec plus de pompe & avec vn grand tefmoignage d'affection.

A la demande du petit François, ils tirerent vn collier de 2000. grains: Voila, dirent-ils, le lien qui le tenoit captif, prenez le prifonnier & fa cadene, & en faites felon la volonté d'Onontio.

Pour Therefe, qu'ils auoient mariée depuis fa captiuité, ils respondirent qu'elle feroit rendüe, fi toft qu'elle feroit de retour dans leur pays, & pour tefmoignage de la verité de leur parole, ils offrirent vn [55] collier de 1500. grains de Porcelaine. La famille dont nous auõs parlé, qui fe nomme la famille des Loups, affeura les François par vn beau prefent de 36. palmes de Porcelaine, qu'ils auroient toufiours vne demeure affeurée parmy eux, & que le Pere en particulier trouueroit toufiours fa petite natte toute prefte pour le receuoir, & vn feu allumé pour le chauffer: tout cela fe fit avec de grands tefmoignages de bienueillance.

Mais quelques efprits deffians ne regardoient pas de bon oeil vn petit coffre que le Pere auoit laiffé pour affeurance de fon retour: ils s'imaginoient que quelque mal-heur funefte à tout le païs eftoit renfermé

reason of the injury received by one of those two young men, through the weight of his burden, and the difficulty of the roads. He failed not to give the sense of all these speeches, and to specify all these gifts, insomuch that the assembly was satisfied therewith,—to the extent that afterward the Iroquois responded with two gifts which they made to the Algonquins; and they sent two others for the Hurons.

As for what concerned Onontio and the French,—as a favor to whom they had made peace with their allies,—they answered with more pomp and with a great manifestation of affection.

At the request of the little Frenchman, they drew forth a necklace of 2000 beads. “There,” said they, “is the bond which held him captive; take the prisoner and his chain, and do with them according to the will of Onontio.”

As for Therese, whom they had given in marriage after her captivity, they answered that she would be restored as soon as she should return to their country; and, in token of the truth of their word, they offered a [55] necklace of 1500 Porcelain beads. The family of which we have spoken—which is named “the Wolf family”—assured the French, by a beautiful gift of 36 palms⁷ of Porcelain, that they should always have a secure dwelling among them, and that the Father, in particular, would always find his little mat all ready to receive him, and a fire lighted to warm him. All this was done with great demonstrations of good will.

But some distrustful minds did not look with favor on a little chest, which the Father had left as an assurance of his return; they imagined that some

dans cette cassette: le Pere pour les des-abuser, l'ouurit, & leur fit voir qu'il ne contenoit autre mystere que quelques petits besoins dont il pourroit auoir affaire.

Le m'oublois quasi de dire que le Pere ayant remarqué dans l'affemblée quelques Iroquois du païs des Onondaëronnons, il leur fit publiquement vn present de 2000. grains de Porcelaine, pour leur faire entendre le dessein qu'auoient les François de les aller voir en leur païs, & [56] que par auance il leur faisoit ce present, afin qu'ils ne fussent point surpris à la veuë de leurs visages. Qu'au reste les François auoient trois chemins pour les aller visiter, l'un par les Annierronnons, l'autre par le grand Lac qu'ils nomment Ontario, ou Lac de S. Louys; le troisieme par le pays des Hurons. Quelques-vns des anciens firent paroistre de la surprise à cette proposition, il faut, dirent-ils, prendre le chemin qu'a frayé Onontio, les autres sont trop dangereux: on n'y rencontre que des gens de guerre, des hommes peints & figurez par le visage, des massés & des haches d'armes qui ne demandent qu'à tuer, que la voye qui conduit en leur païs estoit maintenant toute belle & toute aplanie, & bien affeurée; mais le Pere pourfuiuit sa pointe, ne croyant pas qu'il fut à propos de dépendre des Annierronnons, pour monter dans les Nations plus hautes, il mit son present entre les mains des Iroquois, qui promirent en presence des Onondaëronnons de l'aller presenter aux Capitaines & aux anciens de leur pays. Voila comme les affaires publiques se terminerent, dans lesquelles le Pere ne s'oubloit pas des plus secretes & des plus importantes,

misfortune disastrous to the whole country was shut up in that little box. The Father, to undeceive them, opened it, and showed them that it contained no other mystery than some small necessities for which he might have use.

I was almost forgetting to say that the Father, having remarked in the assembly some Iroquois from the country of the Onondæronnons, made them in public a gift of 2000 Porcelain beads, in order to make them understand the design which the French had in going to see them in their country; and told them [56] that he made them this gift in advance, so that they would not be surprised at seeing the faces of the French. He said that, furthermore, the French had three roads by which to go to visit them,—one through the Annierronnons; another, by the great Lake which they name Ontario, or Lake of St. Louys; the third, through the land of the Hurons. Some of the elders manifested surprise at this proposition. "It is necessary," they said, "to take the road which Onontio has opened; the others are too dangerous; one meets in them only people of war, men with painted and figured faces, with clubs and war hatchets, who seek only to kill,"—adding that the way which leads into their country was now excellent, entirely cleared, and very secure. But the Father followed up his point, not considering it expedient to depend on the Annierronnons, in order to go up into the Nations above. He put his gift in the hands of the Iroquois, who promised, in presence of the Onondæronnons, to go and present it to the Captains and elders of their country. Thus ended the public affairs, in which the Father was not forgetful of those more private and important. [57]

[57] il ramassa quelque peu de Chrestiens qui sont encor là, les instruisit & leur administra le Sacrement de Penitence, il fit fouvent la ronde par les cabanes, visita les malades, & enuoya au Ciel par les eaux du Baptême quelques pauvres creatures mourantes, mais des riches predestinez.

Après toutes ces assemblées les Annierronnons préfererēt le depart des François, disans qu'une troupe d'Iroquois d'enhaut estoit partie pour attendre au passage les Hurons qui deuoient descendre aux François, & que ces guerriers tireroient de là à Montreal pour venir passer deuant Richelieu, & remonter en leur païs par la riuere des Iroquois: Nous ne croyons pas, disoient-ils, qu'ils vous fassent aucun mal quand ils vous rencontreront, mais nous craignons pour les deux Algonquins qui sont avec vous.

Le Pere leur dist là dessus fort à propos, qu'il s'estonnoit comme ils permettoient à ces hauts Iroquois de descendre dans leur district, & de venir faire la guerre dans leurs limites, descendans les fauts & les cheutes d'eau qui estoient du reffort & dans les marches des Annierronnons. [58] Nous leur en auons donné aduis, respondent-ils. Quoy donc, fit le Pere, méprisent-ils vostre parole! ne voyez-vous pas qu'on vous imputera tous les defordres qu'ils pourroient commettre? Ils ouurirent les yeux à cette raison, & promirent d'y apporter vn remede efficace.

Pour conclusion, le Pere, nos François & leurs guides partirent du bourg de la sainte Trinité, le 16. de Iuin, ils cheminerent quelques iours par terre, non sans peine: car il faut faire comme les cheuaux d'Arabie, porter ses viures & son bagage, les ruif-

He gathered some few Christians,—who are still there,—instructed them, and administered to them the Sacrament of Penance; he often made the round of the cabins, visited the sick, and sent to Heaven by the waters of Baptism some poor dying creatures,—predestined, however, to riches.

After all these assemblies, the Annierronnons urged the departure of the French,—saying that a band of Iroquois from above had started in order to await, at the passage, the Hurons who were to come down to the French; and that those warriors would move thence to Montreal, in order to come and cross before Richelieu, and go back to their own country by the river of the Iroquois. “We do not believe,” said they, “that they will do you any harm when they meet you; but we fear for the two Algonquins who are with you.”

The Father thereupon told them, very pertinently, that he was astonished to see how they permitted those upper Iroquois to come down into their district, and proceed to make war within their limits, descending the rapids and waterfalls which were of the jurisdiction and within the marches of the Annierronnons. [58] “We have given them warning of this,” they answered. “What then?” said the Father, “do they despise your commands? Do you not see that all the lawless acts that they may commit will be imputed to you?” They opened their eyes at this argument, and promised to apply to the matter an efficacious remedy.

In conclusion, the Father, our French, and their guides left the village of the holy Trinity on the 16th of June. They journeyed for several days by land, not without difficulty: for it is necessary to do

feaux font les hostelleries qu'on rencontre. Estans arriuez sur le bord du Lac du S. Sacrement, ils firent des canots ou de petits batteaux d'écorces, dans lesquels s'estans embarquez, ils ramenant & voguerent iusques au 27. du mesme mois de Iuin, qu'ils mirent pied à terre à la premiere habitation des François située sur la décharge de la riuere des Iroquois dans le grand fleuve de S. Laurens.

Voila le commencement d'une Mission qui doit donner de l'ouverture à quantité d'autres parmy des Nations bien peuplées. Si ces chemins sont parsemez de Croix, aussi sont-ils tous remplis de miracles: [59] car il n'y a point d'industrie ny de puissance humaine qui ait pu changer la face des affaires si soudainement, & nous tirer du dernier desespoir où nous estions reduits: il n'y a ny presens ny eloquence qui ait pu convertir en si peu de temps des cœurs enragez depuis tant d'années: ie ne sçay ce qu'on ne doit point esperer apres ces coups de la main du Tout-puissant, qu'il soit beny au delà des siècles, & au delà de l'éternité.

Le Pere Isaac Jogues entierement appliqué & affecté à cette Mission, apres auoir rendu compte de sa commission, ne songeoit qu'à renouer vn second voyage, pour s'y en retourner, & sur tout auparavant l'hiver, ne pouuant souffrir d'estre si long-temps absent de son épouse de sang. Enfin il fit si bien qu'il en trouua l'occasion sur la fin de Septembre, & partit des trois Riuieres le 24. de ce mois, en compagnie d'un ieune homme François & de quelques Iroquois, & autres Sauvages; nous auons appris qu'il auoit esté abandonné en chemin de la plupart de ses compa-

like the horses of Arabia,—carry one's own provisions and baggage; the brooks are the hostelries that one meets. Having arrived on the shore of the Lake of the Blessed Sacrament, they made canoes or little boats of bark; having embarked in these, they made their way by paddling, until the 27th of the same month of June, when they landed at the first settlement of the French, situated where the river of the Iroquois empties into the great flood of St. Lawrence.

Such is the beginning of a Mission which must furnish an opening to many others among well-peopled Nations. If these roads are strewn with Crosses, they all are also filled with miracles; [59] for there is no human skill or power which could have changed the face of affairs so suddenly, and have drawn us out of the utmost despair, to which we were reduced. There are neither gifts nor eloquence which could have converted, in so short a time, hearts enraged for so many years. I know not what may not be hoped for, after these acts at the hand of the Almighty; may he be blessed beyond ages and beyond eternity.

Father Isaac Jogues, entirely attentive and devoted to this Mission, after having rendered account of his commission, thought of nothing but undertaking a second voyage in order to return thither and especially before the winter; for he could not endure to be so long absent from his spouse of blood. At last, he succeeded so well that he found the opportunity therefor, toward the end of September; and he started from three Rivers on the 24th of that month, in company with a young Frenchman, and some Iroquois and other Savages. We have learned that he

gnons, & qu'il continuoit son voyage: il va à dessein d'y passer l'hyuer, & dans toutes les occasions qui se presenteront, [60] ménager l'esprit & l'affection des Sauvages, mais sur tout les affaires de Dieu, & les richesses du Paradis; il a bien besoin de bonnes prieres, pour le succès d'une entreprise si difficile.

was abandoned on the way by most of his companions, but that he continued his voyage. He goes intending to spend the winter there, and, on all the occasions which shall present themselves, [60] to influence the minds and affections of the Savages,—but especially to care for the affairs of God and the riches of Paradise. He has much need of earnest prayers for the success of an enterprise so difficult.

CHAPITRE V.

DE LA RESIDENCE DE SAINT JOSEPH À SILLERY.

LA Residence de S. Ioseph a recueilly les premiers fruits de la graine de l'Evangile semée en ce nouveau monde, elle a imité les choses bonnes qui se communiquent d'autant plus qu'elles ont de bonté. Son flambeau a répandu sa lumiere bien loin au deçà & au delà des rives du grand fleuve, son ardeur & son feu ont fait ressentir leur chaleur dans des regions quasi inconnuës à l'Esté, où l'Hyuer tient toujours vn magazin de neige & de glace.

Les superstitiōs & les Sorciers sont bannis de cette Residence, il ne reste quasi plus personne à baptiser de ceux qui s'y retirent ordinairement, le peu de Chrestiens [61] qui la composent, fait vn escadron merueilleusement puissant deuant Dieu. Leur course a porté la Foy en diuers endroits, & leur bon exemple a gagné quantité de Sauvages. Ceux de Tadouffac se mocquans d'eux au commencement, furent enfin touchez de leur patience & de leur constance; si bien qu'ils vinrent demander à Kebec qu'on leur enuoyast des Peres pour les instruire. Cela leur fut accordé l'an 1641. depuis ce temps-là, on a tousiours continué de les visiter & de leur enseigner la vraye doctrine de IESVS-CHRIST. Ils l'ont embrassée avec tant de ferueur, & l'ont publiée avec tant de zele dans les Nations du Nord, que ces grandes forests qui n'entendoient que les hurlemens des loups, retentissent

CHAPTER V.

OF THE RESIDENCE OF SAINT JOSEPH AT SILLERY.

THE Residence of St. Joseph has gathered the first fruits of the Gospel grain sown in this new world; it has resembled the good things which are communicated all the more in proportion to their goodness. Its torch has spread abroad its light very far along both banks of the great river; its fervor and zeal have made their warmth felt in regions almost unknown to the Summer, where the Winter always keeps a storehouse of snow and ice.

Superstitions and the Sorcerers are banished from this Residence; there now remains hardly any one to be baptized of those who usually retreat thither; the few Christians [61] who compose it form a squadron marvelously powerful before God. Their march has carried the Faith into various places, and their good example has gained many Savages. Those of Tadoussac, who mocked them at the start, were finally touched by their patience and constancy,—insomuch that they came to ask at Kebec, that some Fathers should be sent to them in order to instruct them. That was granted them in the year 1641; since that time, we have always continued to visit them, and to teach them the true doctrine of JESUS CHRIST. They have embraced it with so much fervor, and have published it with so much zeal in the Nations of the North, that these great forests, which heard but the howlings of the wolves, now

maintenant des voix & des Cantiques de IESVS-CHRIST.

Les Attikamegues qui habitent au Nord des trois Riuieres, ont receu la Foy des Chrestiens de S. Ioseph: l'un des Capitaines de cette residence a tiré son origine de cette nation, les visites qu'ils ont fait de part & d'autre leur ont donné vne nouvelle alliance qui regarde l'Eternité.

Vne bõne vefue desia bien âgée a fait des [62] merueilles en ce païs-là, allant visiter ses neveux & ses nieces, elle se mit à prêcher avec tant de succez, & à instruire ses compatriottes avec tant de bon-heur, que plusieurs venans par apres en nos habitations pour demander le Baptême, sçauoient non seulement les principaux articles de nostre creance; mais encor les prieres & les petits exercices d'un bon Chrestien. Cette pauvre femme a fait trois voyages parmy ces peuples, non pas tant pour voir ses parens & ses Alliez, que pour les engendrer en IESVS-CHRIST. L'ayme bien mes parens & mes enfans, disoit-elle, mais ie les quitterois tous tres-volõtiers, & toutes les richesses des François, pour la conuersion d'une feule ame. Ces fructs sont sortis du parterre du glorieux S. Ioseph.

Ce n'est pas tout, les Abnaquiois que nous auons entre l'Orient & le Midy, ont fait vne telle alliance avec nos Neophytes, que quelques-vns d'entr'eux s'estans fait baptiser demeurent maintenant à S. Ioseph; & pour autant que le feu est toûjours feu, c'est à dire toûsiours agissant, ces nouveaux Chrestiens prirent resolution ce Printemps dernier de faire vne [63] course en leur païs, d'y publier la Foy, & de sçauoir des principaux de leur nation, s'ils n'auroient

resound with voices and Hymns concerning JESUS CHRIST.

The Attikamegues, who live North of three Rivers, have received the Faith from the Christians of St. Joseph. One of the Captains of this residence derived his origin from that nation; the visits which they have made on both sides have given them a new alliance, which regards Eternity.

A good widow, already quite aged, has done [62] wonders in that country; going to visit her nephews and nieces, she began to preach with so much success, and to instruct her fellow-countrymen with such good results, that several, coming afterward into our settlements to ask for Baptism, knew not only the principal articles of our creed, but also the prayers and the little exercises of a good Christian. This poor woman has made three journeys among those peoples,—not so much to see her kinsfolk and her Friends, as to give them birth in JESUS CHRIST. “I love well my relatives and my children,” said she, “but I would leave them all very gladly, and all the riches of the French, for the conversion of a single soul.” These fruits have issued from the garden of the glorious St. Joseph.

This is not all; the Abnaquiois, whom we have between the East and the South, have made such an alliance with our Neophytes, that some among them, having been baptized, now dwell at St. Joseph. And, forasmuch as fire is always fire,—that is to say, always active,—these new Christians took the resolution, this last Spring, to make an [63] excursion into their own country, to publish the Faith there, and to ascertain from the principal persons of their nation whether they would consent to lend ear

point pour agreable de prester l'oreille aux Predicateurs de l'Euangile: ils ont tenu leur parole, & enfin font retourner le 14. du mois d'Aouſt, & le quinzième, apres auoir aſſiſté à vne ſolennelle proceſſion qu'on fait à Kebec ce iour là en l'honneur de la ſaincte Vierge, pour luy preſenter la perſonne du Roy & tous ſes Eſtats, le plus conſiderable d'entr'eux nous parla en ces termes. Je vous auois promis ce Printemps que ie me tranſporterois en mon païs, que i'y porterois les bonnes nouuelles de l'Euangile, & que ie ſçauois des anciens quel amour ils pourroient auoir pour noſtre creance. Comme ils ont beaucoup d'inclination pour mon frere Noël Negabamat que voila, i'ay ietté dans leurs oreilles, les paroles qu'il m'auoit miſes en bouche, ie leur ay dit que mon frere faiſoit grand eſtat de leur amitié, mais que cette amitié eſtoit bien courte qui ſe terminoit avec la vie, qu'il ſe falloir encor aymer apres la mort, & que s'ils ne croyoient en Dieu, leur ſeparation feroit eternelle: ie leur ay parlé de la beauté du Ciel & des [64] horreurs de l'Enfer, apres m'auoir entendu, trente hommes me dirent qu'ils embrafferoient noſtre creance. Dix femmes me donnerent la meſme aſſurance. Tous les autres m'exhorterent de venir querir vn Pere, & qu'ils feroient bien aïſes de l'écouter deuant que d'engager leur parole.

Vn Capitaine qui a veu la pieté des Chreſtiens de S. Ioseph, ſe trouuant en cette aſſemblée, diſt des merueilles de noſtre creance, proteſtant qu'il ſe feroit baptiſer au pluſtoſt, & qu'il ne ſouffriroit auprés de ſoy aucune perſonne qui n'eut volonté de ſe faire inſtruire. Voila, diſoit cet Ambaſſadeur Chreſtien, les penſées & les reſolutions de mon païs; voyez ſi vous

to the Preachers of the Gospel. They have kept their word, and finally returned on the 14th of the month of August; and, on the fifteenth,—after having attended a solemn procession which is made at Kebec that day, in honor of the blessed Virgin, in order to present to her the person of the King and all his Estates,—the most influential person among them addressed us in these terms: “I had promised you last Spring that I would proceed to my own country, that I would carry thither the good tidings of the Gospel, and that I would learn from the elders what love they might have for our belief. As they are greatly attached to my brother Noël Negabamat, whom you see here, I cast into their ears the words which he had put into my mouth. I told them that my brother made great account of their friendship, but that that friendship was very short which ended with life; that friends should love even after death; and that if they did not believe in God, their separation would be eternal. I told them of the beauty of Heaven, and of the [64] horrors of Hell; after having heard me, thirty men informed me that they would embrace our belief. Ten women gave me the same assurance. All the others exhorted me to come and seek a Father,—and said that they would be very glad to listen to him before pledging their word.”

A Captain who has seen the piety of the Christians of St. Joseph, happening to be in this assembly, told wonders of our belief,—protesting that he would be baptized as soon as possible, and that he would not suffer near him any person who had no wish to become instructed. “Such,” said this Christian Ambassador, “are the opinions and resolutions of

me voulez donner vn Pere, mes gens se doiuent affem-
bler tous en meſme endroit pendant l'hyuer prochain,
pour entendre en paix & en repos la voix de celuy
que vous enuoyerez.

Cette demande a paru ſi ſaincte & ſi raifonnable,
qu'on n'a pû l'éconduire. Le Pere Gabriel Dreuil-
lettes qui a deſia veſcu parmy les Algonquins dans
leurs grandes courſes, eſt allé paſſer le plus faſcheux
temps de l'année avec ces Abnaquiois, [65] bien
reſolu de viure & de mourir en la Croix de IESVS-
CHRIST. Il pourra pleinement ſatisfaire aux deſirs
qu'il a de ſouffrir, c'eſt ce qu'il peut attendre de plus
conſtant & de plus aſſeuré parmy ces peuples. Les
fruits qu'on pourra recueillir de cette Miſſion avec
le temps, prouiendront originairement des enfans du
grand S. Ioseph: cette Miſſion a eſté furnommée de
l'Affomption.

Les Algonquins de l'Iſle ont eu beaucoup d'occa-
ſion de profiter de la vertu & du bon exemple de ces
premiers Chreſtiens, auſſi eſt-il vray que quelques-vns
ont marché ſur leurs piſtes; mais on diroit qu'une par-
tie de ces miſerables, ſont dans vn ſens reprouué. Les
Hurons plus éloignez deſcendâts vers les François, ont
admiré la Foy de ces bonnes ames, & quelques-vns
ont eſté touchez iuſques à les vouloir imiter.

Vn Capitaine de leur nation qui a paſſé l'hyuer à
Kebec, diſoit ce Printemps à Montreal, que les Chre-
ſtiens de S. Ioseph eſtoient les vrays creans. En
eſſet, c'eſt le nom que leur donnent tous les autres
Sauuages, & ſi quelqu'un d'entr'eux veut témoigner
de la ferueur, ie m'en iray, dit-il, [66] demeurer
parmy les creans, c'eſt à dire parmy les Chreſtiens
de S. Ioseph.

my country. See if you are willing to give me a Father; my people are all to assemble in the same place during the next winter, in order to hear, in peace and at leisure, the voice of him whom you shall send."

This request appeared so devout and so reasonable that it could not be denied. Father Gabriel Dreuillettes, who has already lived among the Algonquins in their extensive roving, has gone to spend the most trying season of the year with those Abnauquois, [65] fully resolved to live and to die at the Cross of JESUS CHRIST. He will be able to satisfy in full the desires that he has for suffering; that is the most unquestionable and certain result which he can expect among these peoples. The fruits which may be gathered from this Mission, in course of time, will proceed in the first instance from the children of the great St. Joseph: this Mission has been surnamed that "of the Assumption."

The Algonquins of the Island have had much opportunity to profit by the virtue and the good example of these first Christians,—accordingly, it is true that some of them have followed their trail; but one might say that a part of these wretches are, in a sense, reprobate. The Hurons, still more distant, coming down toward the French, have admired the Faith of these good souls; and some have been influenced, even to the wish to imitate them.

A Captain of their nation who has spent the winter at Kebec, said this Spring, at Montreal, that the Christians of St. Joseph were the true believers. In fact, this is the name which all the other Savages give them; and if any one among those would show his fervor, he says: "I will go [66] to dwell among the

Il faut confeſſer que ſi pluſieurs Sauvages auoient la politeſſe des François, & ſ'ils ſe produiſoient avec autant de graces, qu'ils rauiroient les yeux & les cœurs de ceux qui verroient le fond de leurs ames. Ils ne peuuent ſouffrir qu'aucun infidele demeure dans leurs cabanes, qu'il ne donne des indices de ſa conuerſion; ils viſitent ceux qui ont quelque differend, leur donnent de bons aduis, leur font des preſens pour les faire rentrer en leur deuoir; les parens commencent de prendre vn ſoin tout particulier d'apprendre les prieres à leurs enfans, de les amener à confeſſe, de les faire ſouuenir de leurs pechez. Vne bonne femme diſoit à ſa petite fille, mon enfant, voila les offenſes que tu as commiſes, ne t'en oublie pas, demandes en pardon à Dieu, & me dis au retour de confeſſe, ſi tu n'as rien oublié.

Leur deuotion à la ſaincte Meſſe eſt toute aymable & toute particuliere, ils l'entendent tous les iours avec vne grande modeſtie. Il n'y a Caſuiſte ſi rigoureux qui obligeaſt aucun homme de ſe tranſporter à l'Egliſe dans les rigueurs d'un [67] froid eſtrangement picquant, lors que la diſtance eſt notable, ny les montagnes, ny les vallées, ny la longueur du chemin, ny les glaces, ny les neiges, ny le vent, ny le froid n'empêchent ny les hommes, ny les femmes, ny les enfans de venir tous les iours à la Chappelle pour y entendre la ſaincte Meſſe. Les Peres nouuellement arriués nous diſent qu'on ne conçoit nullement en France ce qu'ils voyent de leurs yeux. Ces bonnes gens viennent de fois à autre pendant le iour, viſiter le ſainct Sacrement, ils apportent leurs enfans, les preſentent à Dieu avec des tendreſſes veritablement amoureuſes: voicy la priere de quelques parés.

believers,"—that is to say, "among the Christians of St. Joseph."

It must be acknowledged that many Savages,—if they had the politeness of the French, and if they presented themselves with equal grace,—would ravish the eyes and hearts of those who should see the depth of their souls. They cannot endure that any infidel shall dwell in their cabins, unless he give signs of his conversion; they visit those who have any quarrel, give them good advice, and make them presents, in order to bring them back to their duty; and the parents begin to take a very special care to teach the prayers to their children, bring them to confession, and make them remember their sins. A good woman said to her little daughter: "My child, see the offenses that thou hast committed: do not forget them. Ask God's pardon for them, and tell me on thy return from confession, if thou didst not forget something."

Their devotion to holy Mass is altogether delightful, and quite singular: they hear it every day, with great modesty. There is no Casuist so strict that he would oblige any man to betake himself to Church in the severities of an [67] unusually piercing cold, when the distance is considerable; but neither the mountains nor the valleys, nor the length of the way, nor the ice, nor the snows, nor the wind, nor the cold, prevent them—either the men, or the women, or the children—from coming every day to the Chapel in order to hear there holy Mass. The Fathers newly arrived tell us that in France one has no conception of what they here see with their own eyes. These good people come from time to time during the day to visit the blessed Sacrament;

Toy qui as tout fait, tu fçais tout, tu vois au delà bien loing tout ce qui arriuera; voicy mon enfant, si tu connois qu'il ne vueille point auoir d'esprit quand il fera grand, s'il ne veut point croire en toy, prends le, deuant qu'il t'offence; tu me l'as presté, ie te le rends, mais comme tu es tout puissant, si tu luy veux donner de l'esprit, & me le conferuer, tu me feras plaisir.

La paureté des Sauuages est si grande, & leurs viures si miserables, excepté quelques iours, qu'ils tuent des animaux en [68] abondance, & encore en mangent-ils la viande sans pain, sans fel, & sans autre faulce que l'appetit, qu'on n'a point creu iusques à present qu'il fallut leur parler de ieufnes, ny d'abstinence de chair, si non par deuotion. Cependant ils se rendēt par fois si religieux en ce poinct, qu'ils passeront des iours entiers sans manger quoy que ce soit, plustoſt que de manger de la chair qui en verité est pire que le plus pauvre pain du monde, tant elle est feiche & dure, ayant esté boucanée à la fumée.

Si quelqu'un tombe dans quelque faute publique, où il en tire luy meſme le chaſtiment, ou les autres ne manqueront pas de luy en faire porter la peine & la penitence. Il n'y a pas long-temps qu'un Capitaine venant à l'Eglise, appella le Pere qui s'en alloit à l'Autel, il luy dit mon Pere, i'entendray la Meſſe hors l'Eglise, ie ne merite pas d'y entrer: pourquoy luy fit le Pere. I'ay beu avec des gens qui ont excédé. As-tu excédé toy-meſme, diſt le Pere, non, mais i'ay beu avec ceux qui l'auoient fait: cela ne doit point empescher que tu n'entres en l'Eglise, ie te prie mon Pere, repart ce bon Neophyte [69] que ie fois puny afin que les autres hayſſent la boiſſon qui nous perd. Au reſte, qu'il pleue, qu'il grefle, que

they bring their children, and offer them to God with a tenderness truly loving. Here follows the prayer of some parents: "Thou who hast made all, thou knowest everything; thou seest, very far away, whatever will happen. Here is my child; if thou knowest that he will not have sense when he shall be grown up, if he will not believe in thee, take him, before he offend thee. Thou hast lent him to me; I give him back to thee; but as thou art all-powerful, if thou wilt give him sense and preserve him to me, thou wilt do me a favor."

The poverty of the Savages is so great, and their provisions are so wretched, except on some days when they kill animals in [68] abundance,—and, even then, they eat the meat of these without bread, without salt, and without other sauce than the appetite,—that it has not hitherto been believed necessary to speak to them of fasts, or of abstinence from meat, unless by reason of devotion. However, they sometimes become so devout on this point, that they will spend whole days without eating anything whatever, rather than to eat meat which in truth is worse than the poorest bread in the world,—so dry and hard it is, after being dried by smoke.

If any one commits a notorious fault, either he himself receives punishment from it, or the others will not fail to make him bear the penalty and the penance therefor. Not long ago, a Captain, coming to the Church, called the Father, who was on his way to the Altar, and said to him, "My Father, I will hear Mass outside the Church; I do not deserve to enter it." "Why?" said the Father to him. "I have drunk with people who have indulged to excess." "Hast thou thyself drunk to excess?" said

le lieu soit sale ou fangeux, ils se tiennent découverts à la veuë de tout le monde.

Il y auoit quelque different dans vn mesnage: la dispute se rendit publique en forte qu'ils se vouloient quitter l'un l'autre, selon leur ancienne coustume. Vn des principaux Chrestiens sçachant que le diuorce pouenoit plustost du costé du mari, que de la femme, se leua à la fin de la Messe. Arrestez-vous, dist-il à l'affemblée, nous auons icy vn homme qui defhonore la priere, il parle de quitter sa femme, qu'il sçache que nous ne souffrirons iamais qu'il en prenne vn autre. Nous sommes Chrestiens, nous croyrons. Mais où est-il qu'il paroisse, ie le puniray moy mesme s'il ne rentre en son deuoir. Toute l'assistance approuua ce discours, le Pere se tournant fut bien estonné d'entendre ce Predicateur, le coupable encore plus: il ne dist iamais mot, il s'en retourna doucement vers sa femme: cet excès qu'on scait bien reduire à son poinct, donne plus de ioye que de tristesse. La conclusion fust que le mari & la [70] femme se vinrent confesser & communier au premier iour.

On a beau deffendre le commerce de vin, & d'eau de vie avec les Sauuages, il se trouue tousiours quelque ame lasche qui pour tirer vn peu de poil de Castor, fait passer au clair de la Lune quelques bouteilles dans leurs cabanes. Les Capitaines crient & tempestent, mais il est tres-difficile de bannir entierelement ce desordre. Quelques-vns ayans donc excédé, se voulurent punir & chastier eux mesmes. L'un d'eux à l'yffuë du sacrifice de la Messe, s'écria, mes freres, puis que vous auez eu connoissance de nostre peché, il faut que vous en voyez la penitence; ça, ça, dist-il à ses complices, payons à Dieu ce que nous luy

the Father. "No, but I have drunk with those who have done so." "That ought not to prevent thee from entering the Church." "I beg thee, my Father," answers this good Neophyte, [69] "that I be punished, so that the others may hate the drink which destroys us." Moreover, whether it rain or hail, or the place be dirty and muddy, they stand uncovered, in the sight of every one.

There was some contention in a household; the dispute became public, in such sort that they wished to leave each other, according to their former custom. One of the principal Christians, knowing that the separation was proceeding rather from the husband's side than from the wife's, rose at the end of Mass. "Stop," said he to the assembly; "we have here a man who dishonors prayer,—he talks of leaving his wife; let him know that we will never suffer him to take another. We are Christians; we will believe. But where is he? Let him appear; I will punish him myself, if he does not return to his duty." All who were present approved this speech; the Father, turning round, was much astonished to hear this Preacher,—the culprit, still more; he said never a word, but returned thence quietly to his wife. This excess, which can easily be reduced within bounds, gives more joy than sorrow. The conclusion was, that the husband and the [70] wife came to confess and receive communion at the first opportunity.

It is useless to forbid the trade in wine and brandy with the Savages; there is always found some base soul who, to gain a little Beaver fur, introduces by Moonlight some bottles into their cabins. The Captains complain and storm, but it is very difficult to

auons dérobé par nostre offense: ie scay bien que ceux qui ne croient pas, se mocqueront de nous, mais il ne faut pas que leurs gaufferies nous empeschét de satisfaire pour nos offenses: cela dit, il tire vn grand fotiet, il se fait rudement fustiger par vn autre, & puis il n'épargne non plus les épaules des coupables, qu'on n'auoit pas épargné les siennes. Les femmes faisoient voir ce spectacle à leurs enfans: hé bien leur disoient-elles, [71] ferez-vous méchans? mentirez-vous iamais, voyez comme on traite les desobeyffans.

Vn payen enueloppé dans la mesme faute, se presenta pour l'expier par la peine: mais on luy dist que l'Eglise, ne luy estoit point encore ouuerte. Ce qui confola les Chrestiens, croyans que Dieu les preferoit aux Infideles acceptant leur penitence.

Vn ieune garçon ayant beu avec les autres, & voyant qu'on ne luy disoit mot, s'en alla par apres se plaindre au Pere de ce qu'on ne l'auoit pas puny comme les coupables, demandant du moins la permission de se battre soy-mesme en particulier. La nature apprend aux plus barbares que tout peché merite chastiment; mais il faut aduoüer que ceux qui connoissent bien les Sauuages, qui font éloignez depuis tant de siecles de toute soumission & de tout acte de iustice, ne font pas peu estonnez de voir ce changement si peu attendu. Dieu vueille que cette ferueur leur dure vn long-temps.

Vn Sauuage étranger qui se trouua enueloppé dans cette penitence, demanda pourquoy les François qui commettoient [72] les mesmes fautes, ne subissoient pas les mesmes peines. Les autres Sauuages luy respondirent, que la Iustice où le Capitaine des François prenoit connoissance de leurs crimes, & qu'ils en

banish altogether this illegal practice. Some persons having accordingly drunk to excess, wished to punish and chastise themselves. One of them, at the end of the sacrifice of the Mass, exclaimed: "My brothers, since you have had knowledge of our sin, it is necessary that you see our penance for it. Come now," he says to his fellow-sinners, "let us repay to God what we have stolen from him by our offense. I know well that those who do not believe will mock us, but their jeerings must not prevent us from atoning for our offenses." That said, he draws forth a great whip; he has himself severely flogged by another, and then he also spares not the shoulders of the culprits, any more than they had spared his own. The women showed this sight to their children. "How now?" said they, [71] "will you be naughty? will you ever lie? See how they treat the disobedient."

A pagan, involved in the same fault, presented himself to expiate it by the penalty; but they told him that the Church was not yet open to him. This consoled the Christians, who believed that God preferred them to the Infidels, by accepting their penance.

A young lad, having drunk with the others, and seeing that not a word was said to him, went afterward to the Father, to complain that they had not punished him like the guilty,—asking at least permission to beat himself in private. Nature teaches the most barbarous, that all sin deserves punishment; but it must be acknowledged that those who are well acquainted with the Savages,—who have been removed for so many centuries from all submission, and from every act of justice,—are not a

auoient veu chastier de leurs yeux, mais qu'ils aymoient mieux estre punis dans l'Eglise par l'ordre des Peres.

Il est vray que ces penitences publiques sont necessaires en ces premiers commencemens, & notamment parmy des Sauvages. Premièrement, pource que les Payens se scandalisent fort ayfément des fautes des nouveaux Chrestiens, & si on n'en tiroit quelque chastiment public, ils attribueroient le peché, non pas tant à la personne qui le commet, comme à la doctrine que les Neophytes embrassent, & qu'ils professent. En second lieu, les Capitaines Sauvages n'ayans aucune Iustice réglée, ny aucune autorité de punir les defauts de leurs gens, nous sommes contrains de leur seruir de peres & de Iuges, empeschans les defordres par quelques chastimens qu'ils acceptent fort volontiers; mais les dereglemens que les vaiſſeaux à l'ordinaire apportent par leurs boiffons, nous font abandonner cette [73] charité, & remettre à la Iustice du pays la punition des yurongneries trop frequentes, pendant qu'ils font ancrez en nos ports.

Les Relations precedentes ont fait mention de la mort toute saincte d'un Neophyte nommé François Xauier Nenafkamat: c'est celui qui avec Noël Negabamat a ietté les premiers fondemens du Christianisme en la residence de S. Ioseph. Il laissa deux enfans, un garçon & une fille: celle-cy est mariée & mene une vie fort Chrestienne; Son fils qui se nommoit Vincent Xauier Nipikisigan, fut miserablement blessé à mort cét Automne dernier par les Sokoquois, dont nous auons parlé cy dessus; ce pauvre homme fut rapporté à Kebec & conduit à l'Hospital, où il a

little astonished to see this change, so little expected. God grant that this fervor may last them a long time.

A stranger Savage, who happened to be involved in this penance, asked why the French who committed [72] the same faults did not undergo the same penalties. The other Savages answered him that Justice, or the Captain of the French, took knowledge of their crimes, and that they had seen with their own eyes some of them chastised; but that they themselves preferred to be punished in the Church, by order of the Fathers.

It is true that these public penances are necessary in these first beginnings, and especially among Savages,—first, because the Pagans are very easily scandalized by the faults of the new Christians; and, unless some public punishment were inflicted for these, they would attribute the sin not so much to the person who commits it, as to the doctrine which the Neophytes embrace and profess. In the second place,—as the Savage Captains have no regular Justice, or any authority to punish the failings of their people,—we are constrained to serve them as fathers and Judges, preventing disorders by certain punishments which they accept very willingly. But the irregularities which the vessels usually occasion by their liquors, cause us to abandon this [73] charity, and to refer to the Justice of the country the punishment of the too frequent cases of drunkenness, while they are anchored in our ports.

The preceding Relations have made mention of the most blessed death of a Neophyte named François Xavier Nenaskoumat; it was he who, in company with Noël Negabamat, laid the first foundations of Christianity in the residence of St. Joseph.

esté receu & traité avec vne grande charité; voyant que ses playes estoient incurables, il voulut mourir avec les Chrestiens de S. Ioseph, il a rauy & en sa maladie & en sa mort tous ceux qui connoissoient les touches de son cœur. L'une des plus estranges passions des Sauvages, c'est la vengeance contre leurs ennemis: on ne pouvoit au commencement leur persuader que ce fut bien fait [74] de prier pour eux, ils en estoient scandalisez; Tu ne nous aymes pas, disoiēt-ils au Pere qui leur donnoit ce conseil: cette priere ne vaut rien, quel bien nous peut-il arriuer que Dieu benisse ou secoure nos ennemis; ceux qui croyēt, ont bien changé de langage: celui-cy traitreusement massacré, sans iamais auoir commis aucun acte d'hostilité contre cette nation qu'ils ne vouloient point auoir pour ennemie, non seulement pardōna à ses meurtriers, mais il pria souuent Dieu qu'il les benist, qu'il leur fit la grace de se conuertir, & lors qu'on luy porta le Viatique, apres auoir reſtéré les prieres qu'il faisoit pour eux, il promit d'un accent qui touchoit tous les assistans qu'il se souuiēdroit d'eux au Ciel & qu'il demanderoit à Dieu leur salut, & la connoissance de IESVS-CHRIST à toute leur nation; cette mort a esté precieuse deuant Dieu & deuant les hommes.

Sa femme a monſtré vne charité & vne constance admirable à seruir son pauvre mari: elle auoit receu vn coup de hache de ces traistres, ils luy auoient enleué vne partie de la peau de la teste avec ses cheveux, bref ils l'auoient laissée pour morte, [75] mais ses bleffes n'estant pas mortelles, si tost qu'elle se peust traifner, elle donna de l'estonnement à tous ceux qui connoissent le genie des Sauvages. Si tost

He left two children, a boy and a girl; the latter is married, and leads a very Christian life. His son, who was named Vincent Xavier Nipikiwigan, was miserably wounded to death this last Autumn by the Sokoquois, of whom we have spoken herein above. This poor man was brought back to Kebec, and taken to the Hospital, where he was received and treated with great charity; seeing that his wounds were incurable, he wished to die with the Christians of St. Joseph. He delighted, both in his sickness and at his death, all those who knew the emotions of his heart. One of the strangest passions of the Savages is vengeance against their enemies; it was not possible, at the beginning, to persuade them that it was well done [74] to pray for these,—they were scandalized at that. “Thou dost not love us,” they said to the Father who was giving them this counsel; “that prayer is of no use; what good can come to us, if God bless or succor our enemies?” Those who believe have indeed changed their tone; this man—treacherously murdered, without ever having committed any act of hostility against that nation, which they did not wish to have as an enemy—not only forgave his murderers, but often prayed God to bless them, and to do them the favor of converting them. And when the Viaticum was brought to him, after having reiterated the prayers that he made for them, he promised, in a tone that touched all the bystanders, that he would remember them in Heaven, and that he would ask from God their salvation, and the knowledge of JESUS CHRIST for their whole nation. This death was precious in the sight of God and of men.

His wife showed an admirable charity and con-

qu'un mari est en estat de ne plus recouurer sa santé, sa femme le quitte & l'abandonne, le laissant entre les mains de ses parens, s'il en a; s'il n'en a point, elle luy avance ses iours pour le deliurer, & elle aussi de la peine que cause une grande maladie: le mari en fait autant à sa femme en cas pareil: cette barbarie n'est plus parmi ceux qui reçoivent & qui conferuent la Foy: ce flambeau leur fait voir la beauté de la charité coniugale, mais il n'oste pas pourtant les inclinations d'une nature nourrie dedans ces habitudes depuis la naissance des siècles. Cette femme vraiment forte & fidele pansoit tous les iours son mari, souffrant la puanteur de ses playes, dont elle effuyoit continuellement le pus; Elle disoit par fois en elle-mesme, ie sens bien que ie suis Chrestienne; car sans cela il ne me feroit pas possible de demeurer un iour auprès d'un homme qui me choque les sens si rudement, & cependant ie ne scaurois m'éloigner de luy. C'estoit sans doute une [76] grace bien particuliere, & un effet du Sacrement de Mariage.

Ce pauvre patient avoit une petite fille qu'il avoit consacré à Dieu, des le iour de sa naissance, luy promettant qu'il la porteroit à estre vierge toute sa vie. Il la donna des sa petite enfance aux Meres Vrfu-lines: il n'est pas croyable combien ces bonnes Meres faisoient estat de ce petit enfant, elles admiroient ses bonnes inclinations, & la douceur de son naturel; on eut dit que sa plus grande recreation estoit de prier Dieu, iamais en quelque humeur qu'elle fut, elle ne refusoit de le faire; quand elle pleuroit, comme font les enfans, si on luy disoit: prions Dieu, aussi-tost ioignant ses petites mains elle arrestoit ses larmes & prononçoit ses prieres qu'elle sca voit

stancy in attending her poor husband. She had received a blow from a hatchet, at the hands of those traitors; they had removed a part of her scalp, with her hair,—in short, they had left her for dead; [75] but, her wounds not being mortal, as soon as she could drag herself along, she caused astonishment in all those who know the character of the Savages. As soon as a husband is in a condition where he can no longer recover his health, his wife quits and abandons him, leaving him in the hands of his relatives, if he has any; if he has none, she hastens his days, to deliver him, and herself also, from the trouble which a severe illness causes; the husband does the like to his wife, in similar case. This barbarism no longer exists among those who receive and preserve the Faith: that torch makes them see the beauty of conjugal charity; but it does not take away, however, the inclinations of a nature reared in those habits since the beginning of the ages. This wife, truly strong and faithful, nursed her husband every day, enduring the stench of his wounds, from which she continually wiped away the pus. She said sometimes, within herself: “I feel indeed that I am a Christian,—for without that it would not be possible for me to remain one day near a man who so rudely offends my senses; and yet I cannot withdraw from him.” This was, without doubt, a [76] very special grace, and an effect of the Sacrament of Marriage.

This poor patient had a little daughter, whom he had consecrated to God from the day of her birth, promising him that he would influence her to be a virgin all her life. He gave her from her early childhood to the Ursuline Mothers; it is not credible how much these good Mothers made account of that

parfaitement des l'aage de trois ou quatre ans; son pere se voyant proche de la mort, la voulut voir: on la tire du Seminaire, on la conduit vers ce pauvre mourât, on la luy presente. Elle estoit si gentiment vestuë, & elle le salua avec tant de graces qu'il en fut rauy. Il ne se peust contenir de l'embrasser, il la baïse, il la prend sur son liët, la tient dans son sein, luy donne mille benedictions, luy [77] congratulate d'estre tōbée en si bōne main, il luy parle comme si elle eust eu cinquāte ans: Adieu ma fille ie m'en vay au Ciel, ne t'attriste point de ma mort, sois bien obeïssante aux filles vierges, elle sont tes plus proches parentes, ne les quitte iamais: quand tu feras grande, elles te diront ce qu'il te faudra faire. Cet amour trop ardent fit mourir cette pauvre enfant, elle prist la fievre dans l'haleine & dans la bouche mourante de son pere, comme elle estoit fort tendre, n'ayant pas plus de cinq ans, l'air corrompu s'empara bien ayfément de son petit corps, & luy causa vne maladie qui l'enuoya six mois apres au tombeau.

Son pere estant mort, on en sceut bien-tost la nouvelle au Seminaire où on l'auoit reportée. Sa maistresse la mena deuant le sainct Sacrement, pour la faire prier Dieu pour son ame. Ayant fait sa priere, elle se tourna elle-mesme vers sa maistresse & luy dist, IESVS fera-il pas mon pere, puisque ie n'en ay plus? La Vierge fera aussi ma mere, & vous ferez mes parentes, mon pere me la dit. Elle raconta aux Meres tout ce que son pere luy auoit recommandé.

[78] Sa fievre se faïfant de plus en plus connoistre, l'allita en forte qu'elle n'en releua plus. Elle se voulut confesser, le Pere qui l'écouta, en fut rauy, ne croyant pas qu'un enfant qu'il vouloit consoler,

little child. They admired her good inclinations and the gentleness of her nature; one would have said that her greatest recreation was to pray to God; never, in whatever humor she was, did she refuse to do this. When she wept, as children do, if one said to her, "Let us pray to God," immediately joining her little hands, she checked her tears and uttered her prayers, which she knew perfectly from the age of three or four years. Her father, seeing himself nigh to death, wished to see her; they took her from the Seminary, conducted her to that poor dying man, and presented her to him. She was so prettily dressed, and she greeted him with so many graces that he was charmed with her. He could not satisfy himself with embracing her; he kisses her, takes her on his bed, holds her to his bosom, gives her a thousand blessings, [77] and congratulates her on having fallen into such good hands; he speaks to her as if she had been fifty years old: "Good-by, my daughter, I am going away to Heaven: do not grieve over my death. Be very obedient to the virgin sisters,—they are thy nearest relatives; never leave them; when thou art grown up, they will tell thee what thou must do." This love, too ardent, caused that poor child to die; she caught the fever from the breath and from the dying lips of her father. As she was very tender, being no more than five years old, the corrupt air very easily seized upon her little body, and caused her a sickness which sent her, six months afterward, to the grave.

Her father being dead, they soon learned the news of it at the Seminary, where they had carried her back. Her teacher led her before the blessed Sacrament, in order to have her pray to God for his soul.

eut eu iamais tant de iugement. On luy demanda si elle ne feroit pas bien aise de voir Nostre Seigneur, *napik nifadkiha mijsi kakichitdtz*, répondit-elle, entiere-ment i'ayme celui qui a tout fait; & là dessus elle expira, avec la ioye & les regrets de toutes ces bonnes Meres.

L'embarras que la venuë des vaisseaux apporte, nous fit reietter le Iubilé de l'an passé en vn temps plus commode pour le gagner avec plus de repos, on le publia quelques iours deuant la naissance du Sauueur. Les Chrestiens de S. Ioseph qui n'auoient point encor oüy parler de cette deuotion, s'y prepa- rent avec vne affection toute extraordinaire. On leur dist que les dispositions pour obtenir ce pardon, estoient le ieufne, l'aumosne, & la priere ou l'oraïson: pour le ieufne, ils le gardèrent bien aisément: car ils n'auoient pas beaucoup de choses à mâger en ce temps-là, vn bon-heur neantmoins le rendit plus me- ritoire & plus remarquable. Vn Chasseur [79] ayant fait rencontre d'un Caribou, qui n'est pas tout à fait si gros qu'un de nos bœufs de France, le pourfuiuit & le rua par terre: la famine estoit en leurs cabanes, le desir de manger de la viande fraîche les tentoit fortement, iamais neantmoins aucun Chrestien n'en voulut gouter, les iours qu'on leur auoit ordonné de ieufner, non pas le Chasseur mesme; bien dauantage, quelques Payens de sa cabane voyans cet exemple, ne toucherent non plus à cette chair, que si elle eut esté empoisonnée.

Pour l'aumosne ils auoient plus de peine: car ils ne sçauoient que donner, l'or & l'argent n'ont point de cours parmy ces peuples, & leur pauvreté les dis- pensa aysement d'estre prodigues. Si fallut-il pour

Having offered her prayer, she turned toward her teacher, and said to her: "Will JESUS be my father, since I no longer have any other? The Virgin likewise will be my mother, and you will be my relatives; my father told me so." She related to the Mothers all that her father had recommended to her.

[78] Her fever, becoming more and more evident, prostrated her so that she rose from it no more. She wished to confess; the Father who heard her was delighted therewith, not supposing that a child whom he wished to console could ever have had so much judgment. They asked her if she would not be very glad to see Our Lord; *napik nisadkiha missi kakichitdtz*, she answered,— "Entirely I love the one who has made all;" and thereupon she expired, to the joy and the regret of all those good Mothers.

The confusion which the coming of the vessels occasions made us postpone the Jubilee of last year to a time more convenient for obtaining it with more leisure; it was announced some days before the nativity of the Savior. The Christians of St. Joseph, who had not yet heard mention of this devotion, prepared for it with most extraordinary affection. They were told that the preparations for obtaining this pardon were fasting, alms, and prayer or orisons; as for fasting, they observed it very easily, for they had not many things to eat at that time; a piece of good fortune nevertheless rendered it more meritorious and more remarkable. A Hunter [79] having encountered a Caribou, which is not quite so large as one of our oxen in France, pursued it and felled it to the ground. Famine was in their cabins, and the desire to eat fresh meat strongly tempted them; yet never did any Christian consent to taste it on the

contenter leur deuotion qu'ils accomplissent cét article. Les vns apportoit quelques grains de Porcelaine, les autres vn petit morceau de chair; il y en eut vn qui presenta vn petit plat d'ecorce, plein de raifins qu'il auoit achepté des François. En vn mot, on donna toutes leurs aumosnes à l'vn des Capitaines plus zelez pour les distribuer aux plus neceffiteux.

[80] Quant à l'oraifon, ils ne manquerent pas de faire leurs Stations, & avec cela d'affifter toutes à vne Proceffion assez facheufe & difficile qu'ils firent depuis faint Ioseph iufques à Kebec, il y a enuiron vne lieuë & demie de chemin: elle se fit le iour de faint Estienne le landemain de Noel par vn temps extremement froid, ils marchoiert tous deux à deux en bel ordre, les enfans voulurent estre de la partie. La croix & la banniere marchoiert deuant, les Peres qui ont foin de cette petite Eglife, conduifoiert leur troupeau, ils entonnent des Hymnes en fortant de l'Eglife, ils continuent leur Proceffion, recitans leur Chapelet, & faifants d'autres prieres. Arriuant à Kebec ils rauirent les François, leur premiere Station fut en l'Eglife des Meres Vrfulines, où ayans prié Dieu, & chanté quelques Cantiques spirituels, ils tirerent droit à la Paroiffe, où le faint Sacrement estoit expofé. Ils furent receus avec des motets plein de pieté qu'on chanta en l'honneur de celuy qu'ils venoient adorer, lequel leur ayant donné fa benediction par les mains du Prestre, ils passerent à la troiefme Station qui estoit à l'Hospital, où femblablement [81] ils prierent pour les fujets contenus en la Bulle, tousiours conduits & dirigez par leurs Pasteurs. Au fortir de là, ils s'en retournent à ieun deux à deux, cōme ils estoient venus, concluans la derniere

days which had been appointed to them for fasting,—not even the Hunter himself. Nay, more,—some Pagans of his cabin, seeing this example, touched that flesh no more than if it had been poisoned.

As for alms, they had more difficulty; for they knew not what to give. Gold and silver have no currency among these peoples, and their poverty easily dispensed them from being wasteful. Yet it was necessary, in order to satisfy their devotion, that they should fulfill this clause. Some brought a few Porcelain beads, others a little piece of flesh; there was one who presented a small dish of bark, full of raisins that he had bought from the French. In a word, we gave all their alms to one of the more zealous Captains, to distribute them to the most necessitous.

[80] As for the prayers, they failed not to perform their Stations, and all, besides, to take part in a somewhat arduous and difficult Procession, which they made from saint Joseph even to Kebec,—the distance is about a league and a half. It was held on the day of saint Stephen, the day after Christmas, in extremely cold weather; they all walked, two by two, in fine order; the children wished to be of the company. The cross and the banner marched before; the Fathers who have charge of that little Church led their flock. They intoned Hymns on issuing from the Church; they continued their Procession, reciting their Rosaries, and offering other prayers. Arriving at Kebec, they delighted the French; their first Station was in the Church of the Ursuline Mothers; having there prayed to God, and sung some spiritual Songs, they moved straight to

action du Iubilé dans leur Eglise. Ceux qui auoient veu le pays dans sa barbarie, iettans les yeux sur vne telle deuotion, sur vne modestie si grande, voyans des Barbares faire trois lieues à pied, dans vn froid tres-piquant, & à ieun, pour gagner la remission de leurs offences, rendoient mille loüanges au Dieu du Ciel, qui verse ses benedictions où il luy plaist.

the Parish church, where the blessed Sacrament was exposed. They were received with motets full of piety, which were sung in honor of him whom they came to adore; when he had given them his blessing, by the hands of the Priest, they proceeded to the third Station, which was at the Hospital, where likewise [81] they prayed for the objects contained in the Bull, being continually led and directed by their Pastors. Upon departing thence, they returned fasting,—two by two, as they had come,—concluding the last act of the Jubilee in their own Church. Those who had seen the country in its barbarism—casting their eyes on such devotion, and so great a modesty; seeing Barbarians make three leagues on foot, in a most piercing cold, and fasting, in order to gain the remission of their sins—rendered a thousand praises to the God of Heaven, who pours his blessings where he pleases.

CHAPITRE VI.

DE LA RESIDENCE DE LA CONCEPTION AUX TROIS
RIUIERES.

LES trois Riuieres font l'abord de tous les peuples de ces contrées bons & mauuais: on y voit de temps en temps des Sauuages, de toutes les nations qui voguent sur le grand fleuve de saint Laurens, depuis son emboucheure iusques [82] aux Hurons, & au delà: ceste estenduë fait peut-estre quatre cens lieues, & dauantage.

Ce ramas de tant de peuples si differents fait vne grande confusion, & encore que les seuls Chrestiens soient les plus chers des François, on est contraint de tolerer les autres, & d'attendre le moment de leur conuerfion.

Toutes les affemblées qu'on a faites avec les Iroquois, ont esté tenuës aux trois Riuieres: deux ou trois infignes Apostats s'y sont retirez: tous les fripons des autres endroits y sont venus passer vne partie de leurs temps: tous les curieux de sçauoir des nouuelles y abordent: ce n'est qu'un flux & reflux qui empesche beaucoup que la Foy ne prène racine. Les Chrestiens cependant n'ont pas laissé de donner des preuues de leur foy, & de leur constance, nonobstant les mauuais exemples qu'ils ont deuât les yeux, & qui font quelquesfois trébucher les foibles.

Vn Infidelle cajola si bien vne femme Chrestienne, qu'il la prist pour sa seconde femme, les François indignez de ceste action, luy deffendent l'entrée du

CHAPTER VI.

OF THE RESIDENCE OF LA CONCEPTION AT THREE RIVERS.

THREE Rivers is the landing-place of all the peoples of these regions, good and bad: one sees there from time to time Savages of all the nations which navigate the great river of saint Lawrence, from its mouth even [82] to the Hurons, and beyond; this length makes perhaps four hundred leagues and more.

This gathering of so many tribes, so different, causes great confusion; and though only the Christians are most cherished by the French, one is constrained to tolerate the others, and to await the time for their conversion.

All the assemblies which have been convened with the Iroquois have been held at three Rivers; two or three notorious Apostates have retreated thither; all the rogues from other places have come to that place to spend a part of their time; and all those who are curious to learn the news land there; all this is but an ebb and flow, which greatly hinders the Faith from taking root. The Christians, however, have not failed to give proofs of their faith and of their constancy, notwithstanding the bad examples which they have before their eyes, and which sometimes cause the weak to stumble.

An Infidel so successfully cajoled a Christian woman, that he took her for his second wife; the

fort, & de leurs maifons: cét homme forcené [83] s'en va dans le quartier des Sauuages, faire vn cry public contre la priere, c'est à dire contre la Foy, vfant de menaces contre tous ceux qui fortiroient de leurs Cabanes pour aller à la Meffe, ou à l'instruction. Vn Chrestien entendant ce difcours de fa Cabane, en fort armé d'une faincte cholere, il anime fa voix, il crie, il tempefte contre cét infolent, parle hautement de la foy, donne courage aux Chrestiens, protefte que les menaces des impudens ne l'ébranleront iamais, en vn mot le Payen, voyant ce torrent, fe retire de peur que des paroles on ne vint à la violence, n'efperant pas trouuer tant de courage parmy les fiens pour le menfonge, qu'il en croyoit dans les Chrestiens pour la verité.

Vne autre fois vn Chrestien voyant les defordres qui fe commettoient dans ce mélange de toute forte de nations, & n'ayant pas d'autres armes que fa parole, pour y refifter, il fortit en public, & fe pourmenant felon leur coustume, parmy les Cabanes de fes compatriottes, il harangua en ces termes.

Efcoutez, mes freres, c'est à vous tous que i'adrefse ma parole, vous fçavez [84] que ie fuis baptifé: fi quelqu'un l'ignore, qu'il l'apprenne auio[u]r-d'huy de ma bouche, ie n'ayme ny les biens, ny l'honneur, i'ayme la priere, i'honore la Foy, ie voudrois que tout le monde l'honorast, tout n'est rien: la creance est de prix, & de valeur: si vos oreilles estoient percées, la doctrine qu'on nous enfeigne, y entreroit, & si vous n'auiez les yeux fermez, vous en verriez la beauté: on ne voit qu'infolences dans nos cabanes, les ieunes gens courent toutes les nuits, i'arresterois bien ces defordres, si i'auois du pouuoir fur

French, indignant at that action, forbid him entrance to the fort and to their houses. This furious man [83] proceeds to the quarter of the Savages, making a public denunciation against prayer,—that is to say, against the Faith,—using threats against all those who should issue from their Cabins in order to go to Mass or to instruction. A Christian, hearing this speech from his Cabin, leaves it, armed with a holy anger; he raises his voice, he shouts, he storms against that insolent man; he speaks highly of the faith, gives courage to the Christians, protests that the threats of the impudent will never shake him. In a word, the Pagan, seeing this torrent, withdraws, for fear that from words they might come to violence,—not hoping to find so much courage among his own, in behalf of lies, as he believed there was among the Christians for the truth.

Another time, a Christian, seeing the lawless acts which were committed in this mixture of every sort of nations, and having no other arms than his speech, in order to resist them, went out in public, and—walking, according to their custom, among the Cabins of his fellow-countrymen—he harangued in these terms:

“Listen, my brothers, it is to you all that I address my speech. You know [84] that I am baptized; if any one be ignorant thereof, let him learn it to-day from my lips. I love neither goods nor honor; I love prayer, and I honor the Faith,—I would that all people might honor it. All is of no importance,—belief is of price and of value. If your ears were pierced, the doctrine which is taught us would enter them; and, if you had not your eyes closed, you would see its beauty. One

vous. Tenez pour constant que ces malices attireront dessus nos testes la cholere, & la vengeance de celuy qui a tout fait. Pour vous autres qui auez receu le Baptême, & qui ne tenez pas vostre parole, vous estes des trompeurs, ou renoncez à vostre foy, ou vivez conformément aux promesses que vous auez faites en vostre Baptême. Si l'on vous retranche de l'Eglise, si on vous chasse comme des chiens, ie me banderay le premier contre vous, si vous ne quittez vos defordres. Ses paroles pouffées d'un bon accent, & par un homme d'autorité estonna les inconstans, & consola bien fort les plus feruens, & les plus courageux.

[85] La nuit fuiuante un Chrestien qui auoit esté banny de l'Eglise pour un scandale public, & qui s'estoit reconcilié apres une bonne penitence, émeu de la force de ce discours, en fit un autre deuant des apostats, avec un accent tout plein de cœur. Les Sauvages sont fort retenus en leurs paroles, deuant leurs compatriotes. C'est une chose rare qu'un Capitaine mesme se donne la liberté de reprendre les fautes de ses gens, si ce n'est peut-estre de quelque ieunesse. Cet homme parla deuant les plus huppez, & deuant les plus superbes de sa nation, en cette forte. Celuy qui a promené sa parole dans la harâgue qu'il nous a faite aujourd'huy, a parlé comme une personne qui croit veritablement: son aage & sa grande autorité meritent que les fideles & les infideles obeïssent à sa voix, & sa perseuerance en la Foy oblige tous les Chrestiens de garder les promesses qu'ils ont faites à Dieu: pour moy qui ay donné mauuais exemple, ie ne puis dōner aucun poids à mes paroles; si neantmoins vous les regardez de

sees only insolent actions in our cabins; the young people run about every night; I would certainly stop these disorders if I had power over you. Hold it as certain that these mischiefs will draw upon our heads the wrath and vengeance of him who has made all. As for you others who have received Baptism, and who do not keep your word, you are deceivers; either renounce your faith, or live conformably to the promises which you have made in your Baptism. If you are cut off from the Church, if you are driven out like dogs, I will be the first to take sides against you unless you cease your disorders." His words — uttered with much emphasis, and by a man of authority — astonished the inconstant, and very greatly consoled the more fervent and courageous.

[85] On the following night, a Christian who had been banished from the Church for a public scandal, and who had become reconciled after a thorough penance, moved by the force of this address, made another before some apostates, in a most earnest tone. The Savages are very reserved in their words, before their fellow-countrymen; it rarely occurs that even a Captain gives himself the liberty of reproving the faults of his people, unless perhaps of some youth. This man spoke before the most adorned and the proudest of his nation, in this wise: "He who has uttered his thoughts in the harangue which he has made to us to-day, has spoken like a person who truly believes: his age and his great authority deserve that the faithful and the unfaithful should obey his voice; and his perseverance in the Faith obliges all the Christians to keep the promises which they have made to God. As for me, who have set a bad example, I can give no weight

bien prés, vous trouuerez qu'elles ne s'écartent ny d'un costé ny d'autre, mais que leur route est toute droite: i'ay peché, tout le [86] monde le sçait bien, i'en ay demandé pardon à Dieu, ie m'en suis confessé, ie croy qu'il m'a fait misericorde, & que le peu de temps qui me reste iusques à la mort, m'est donné pour faire penitence de mes crimes, ie ne puis assez admirer sa bonté. Mais ne dites pas que si vous suiuez mon exemple dans le vice, vous le suiurez par apres dans la penitence: ces paroles sont dangereuses, il les entend, il vous écoute, s'il ne m'a pas liuré au mauuais demon, c'est vne bonté qui m'estonne, de laquelle il n'a pas vû enuers vne infinité d'autres qui se sont perdus. Ne dites pas aussi que vous aurez de l'esprit, quand vous aurez la teste blanche, le demon vous preuiendra, il ne fera plus temps de vouloir estre sage quand vous ferez dans les feux, les guerres, les maladies, & la mort mesme, sont les punitions de nos offenses, & non pas de mauuais effects de la Foy & des prieres, comme disent quelques-vns: c'est la priere qui dit à Dieu, arreste ta colere, ne decoche point tes fleches dessus nous, donne nous le loisir d'auoir de l'esprit, chasse les maladies, deliure nous de la guerre: voila ce que demandent iour & nuit les Peres pour nous autres, c'est ce [87] qu'ils nous conseillent de faire & de pratiquer: sans la priere de ceux qui ayment Dieu, le demon qui a enuie de nous perdre, nous auroit bientôt precipité dans la fosse pleine de feu. Ceux-là sont bien abusez qui croyent que la priere cause les maladies & auance la mort: celuy que nous prions, c'est celuy-là mesme qui donne la santé & la vie, l'honneur qu'on luy rend, ne le prouoque pas à nous

to my words; if, nevertheless, you look at them very closely, you will find that they turn to neither one side nor the other, but that their course is entirely straight. I have sinned,—every [86] one knows it well; I have asked pardon for it from God, and I have confessed. I believe that he has shown me mercy, and that the little time which remains to me until death is given me to do penance for my crimes; I cannot enough admire his goodness. But say not that, if you follow my example in vice you will follow it afterward in penance; such words are dangerous,—he hears them, he listens to you. If he has not delivered me to the wicked demon, it is a kindness which astonishes me, and which he has not showed toward countless others who have ruined themselves. Do not also say that you will have sense when you shall have white heads; the demon will prevent you,—there will no longer be time to wish for wisdom when you are in the fires. Wars, sicknesses, and death itself, are the punishments for our offenses, and not evil effects of the Faith and of prayers, as some say. It is prayer which says to God: ‘Arrest thy wrath; do not shoot thine arrows upon us. Give us the leisure to have sense; drive out diseases, and deliver us from war.’ That is what the Fathers ask day and night for us; that is [87] what they advise us to do and to practice. Without the prayer of those who love God, the demon who desires to destroy us would soon have plunged us into the pit full of fire. Those are much deceived who believe that prayer causes diseases and hastens death,—he to whom we pray is the very one who gives health and life; the honor which is rendered him does not provoke him to do us injury..

faire du mal. Sus donc, que ceux qui ont peché, facent penitence auec moy, & ceux qui n'ont point faly leur Baptefme gardent constamment leur parole iufques à la mort.

Je crois qu'il fera bien à propos de dire icy deux mots de la conuerfion de cet hōme. Eftant follicité par vne femme, il la prit publiquement auec fa legitime: Dieu l'ayāt châtié par vne bonne maladie, il ouurit les yeux, mais pource que l'on craignoit fon inconstance, dont il auoit defia donné des indices, on le laiffa fort long-temps comme vn excommunié: il enuoya querir plusieurs fois quelques-vns de nos Peres, à toutes fes demandes point de refponfe: enfin comme on creut qu'il estoit veritablement touché, vn Pere le va voir [88] dans fes grandes douleurs: Ah, mon Pere, luy dist-il, ayez pitié de moy: ie ne puis, luy repliqua le Pere, te faire entrer en l'Eglise, tu as donné vn trop grand fcandale: Helas! mon Pere, ie ne demande pas cela, ie ne fuis pas digne d'y rentrer, ie demande que mes pechez foient effacez par la confeffion; ie fuis extremement malade; la mort me fait peur, eftant encor chargé de tous mes crimes: le Pere voyant bien qu'il n'estoit pas encor dans vn fi grand danger, luy donna iour, le va trouuer au temps prefix, luy preste l'oreille: ce pauvre homme tire vn petit faiffeau de bois cōme vne botte d'allumette, & le monftrant au Pere, luy dist: voila tous mes pechez, ie les ay efcrits deffus ces bois à nostre mode, de peur de m'en oublier: il se confeffe auec de grāds regrets les yeux pleins de larmes, la bouche pleine de fanglots, & le cœur tout remply de regrets & de douleur. Apres fa confeffion, il raconta au Pere comme il estoit tombé dans l'abyfme de fes

Up then! let those who have sinned do penance with me; and let those who have not defiled their Baptism keep their word steadfastly, even till death."

I think that it will be quite proper to say here a few words about this man's conversion. Being enticed by a woman, he took her publicly, along with his lawful wife. God having punished him with a wholesome sickness, he opened his eyes; but, because they feared his inconstancy, of which he had already given indications, he was abandoned a long time, like one excommunicated. He sent, several times, to ask for some of our Fathers,—to all his requests, no response at all; finally, as they believed that he was truly touched, a Father went to see him [88] in his great pains. "Ah, my Father," said this man to him, "have pity on me." "I cannot," the Father replied to him, "take thee into the Church; thou hast given too great a scandal." "Alas, my Father, I do not ask that,—I am not worthy to enter it; I ask that my sins be blotted out by confession. I am extremely sick; death makes me afraid, since I am still burdened with all my crimes." The Father, seeing well that he was not yet in so great a danger, assigns him a day, goes to find him at the appointed time, and listens to him. This poor man draws forth a little bundle of wood, like a bunch of matches, and showing it to the Father, said to him: "There are all my sins, I have written them upon these pieces of wood, after our fashion, for fear of forgetting them." He confesses with great remorse, his eyes filled with tears, his utterance choked with sobs, and his heart full of regret and grief. After his confession, he related to the Father how he had fallen into the abyss of his

pechez. I'ay, difoit-il, conferué long-temps la blancheur de mon Baptesme, i'ay porté long-temps le flambeau qu'on me fit tenir tout allumé fans l'esteindre: cette femme qui m'a perdu [89] me recherchant, ie la fuyois au commencement, mais petit à petit ie pris plaisir en son amitié: ie ne pensois en aucun mal, iufques-là que sentant que mon cœur vouloit estre meschant, ie la chaffois d'auprés de moy, mais elle n'alloit pas loin; auffi-toft elle paroiffoit deuant mes yeux: enfin ie commençay à l'aymer, mon cœur trembloit, me reprochant que ie quitterois la priere, ie m'allois confesser auffi-toft; mais ce demon me pourfuiuant me perdit, ie vins à l'aymer tout de bon, & voyant bien que ie ne ferois pas en repos auprès de vous autres, ie vous quittay & m'en allay à l'Ifle, & de là aux Hurons: l'amour m'aueugloit; ie pechois quelquefois fans remords, le plus fouuent la crainte faififfoit mon ame, ie m'en voulois quelquefois prendre à vous autres, tantost ie vous méprifois, puis ie vous exaltois, admirant vofre patience & vofre bonté: car vos freres qui font dans les Hurons, font là haut ce que vous faites icy bas; ils pacifient toutes les diffentions, ils font des prefens pour appaifer les meschans, ils enseignent le chemin du Ciel: tout cela m'estonnoit, & ie difois à mon ame, tu t'en vas dans le feu, tu defobeïs [90] à celui qui a tout fait. Eftant dans ces angoiffes ie tombe malade, me voila dans des craintes épouuentables, tous mes pechez fe prefentent à mes yeux, comme fi on me les euft dit les vns apres les autres: ie les marquay tous fur ces petits bois, ie demanday qu'on me rapportaft icy bas, ie ne pensois qu'à vous autres que i'auois tant méprifé: ie difois à Dieu, tu fais bien de me faire

sins. "I did," said he, "preserve for a long time the whiteness of my Baptism; I carried a long time the torch which they made me hold, well lighted, without extinguishing it. When that woman who has ruined me [89] was endeavoring to gain me, I fled from her, at first; but little by little I took pleasure in her friendship. I thought of no harm in that, until I realized that my heart desired to be wicked; I drove her away from me, but she went not far,—very soon, she appeared before my eyes. Finally I began to love her; my heart trembled, reproaching me that I would forsake prayer. I was going to confess at once; but this demon, pursuing me, ruined me. I came to love her in good sooth; and, seeing well that I would have no peace near you, I left you and went away to the Island, and thence to the Hurons; love was blinding me. I sinned sometimes without remorse; more often, fear seized my soul. I sometimes wished to apply to you,—again, I despised you. Then I exalted you, admiring your patience and your goodness; for your brothers who are among the Hurons do up there what you do down here,—they pacify all the dissensions, they make presents to appease the wicked, they teach the way to Heaven. All that astonished me, and I said to my soul: 'Thou art going into the fire; thou disobeyest [90] him who has made all.' Being in such anguish, I fell sick; indeed, I was in awful fears. All my sins presented themselves to my eyes, as if they had been told to me one after another; I marked them all on these bits of wood. I asked to be brought down here,—I thought only of you, whom I had so much despised. I said to God: 'Thou doest well to make me sick,—I have been the first to leave thee; I

malade, ie t'ay quitté le premier, ie n'ay point d'esprit, ie sentoie des douleurs horribles, ie crioie dans mon mal, i'ay merité tout cela, tu fais bien, mais ne me tuë pas que ie ne me fois confessé. Ie croyois à tous coups que i'allois descendre au païs des demons: Enfin quand ie me suis veu proche de vous autres, mes angoisses ont esté vn peu foulagées: car encor que vous me rebutassiez, ie disois tousiours, ils ont raison, ils craignent que ie ne les trompe. Nikanis, disoit-il au Pere, prie pour moy, dis luy qu'il augmente mon mal, si iamais il me prend enuie de le quitter. On le tint encor fort long-temps dans cet estat de penitent, deuant que de le faire entrer dans l'Eglise: il y est maintenant bien resolu de n'en fortir iamais, il disoit il n'y a pas long-temps [91] à quelques ames froides: ah! si vous scauiez quel grand mal-heur c'est d'estre chassé de l'Eglise, & combien cela couste d'angoisses, vous vous donneriez bien de garde de commettre chose aucune qui vous fit iamais tomber dans ce precipice: Dieu luy vueille donner la perseuerance.

Pour rentrer dans nostre discours, les Chrestiens se voyans enuironnez de tant de difficultez, prirent resolution pour se mieux conseruer, de faire bande à part dans leur grande chasse pendant l'hyuer, & dans les autres voyages qu'ils feroient pour leur cõmerce. Vn François les ayant accompagnez, nous tesmoigna au retour qu'il auoit esté rauy les voyant viure en vrays Chrestiens, ne manquans iamais de prier Dieu tous ensemble, gardans aussi estroitement le sainct Dimanche, comme s'ils eussent esté proches de nos petites Eglises.

Au retour de leur chasse, ils se cãperent le plus

have no sense.' I felt horrible pains; I cried out in my trouble: 'I have deserved all this,—thou doest well; but kill me not until I have confessed.' I thought every time that I was about to go down into the country of the demons. Finally, when I saw myself near you, my agonies were somewhat relieved; for, although you rejected me, I still said: 'They are right; they fear that I may deceive them.' Nikanis," said he to the Father, "pray for me; tell him that he shall increase my pain, if ever the desire seize me to leave him." They kept him still very long in that state of penitence, before having him enter the Church; he is in it now, firmly resolved never to go out of it. He said, not long ago, [91] to some cold souls: "Ah! if you knew what a great misfortune it is to be driven out of the Church, and how many pangs that costs, you would be very careful not to commit anything which might ever cause you to fall over this precipice." God grant to give him perseverance.

To return to our discourse; the Christians, seeing themselves surrounded with so many difficulties, took resolution, in order better to preserve themselves, to form a separate band in their great hunt during the winter, and in the other journeys which they should make for their trade. A Frenchman having accompanied them, testified to us, on the return, that he had been delighted at seeing them live as true Christians,—never failing to pray to God all together; also strictly keeping holy Sunday, as if they had been near our little Churches.

On returning from their hunt, they camped as near as they could to our Chapel; the Pagans took offense at this, casting at them a thousand taunts because

prés qu'ils purēt de nostre Chappelle: les Payens s'en formaliferent, leur dōnans mille brocards de ce qu'ils ne s'estoiēt pas voulos ioindre à eux; c'est la coustume parmy ces peuples que les filles estant malade de leur maladie ordinaire, se separent [92] des autres, comme faisoient les Iuifues. Les Infidelles voyant nos Neophytes vnis ensemble, leur disoient en gauffant qu'ils faisoient bien à la façon des femmes de cabaner à part, ils souffroient patiemment ces risées, portans compassion à leur aueuglement: que pouuons nous apprendre de vous autres, respondit vn Chrestien, sinon des medifances & des gaufferies? ne vous estonnez donc pas si nous nous mettons à l'écart.

Il n'y a terre au monde si fèche & si aride où il ne paroisse quelque petit brin de verdure. La petite Eglise des trois Riuieres voit dās ce flus & reflux des Sauuages, qui l'abordent, vne nation toute simple, toute candide & bien éloignée de la superbe: ce peuple vient du fonds de terre, il passe sa vie dans l'innocence de la chasse & de la pèche, ne voyant les François qu'une ou deux fois l'année pour acheter quelques necessitez en contr'eschange de leurs pelteries. Ils tirent leur nom du mot Attikameg, qui signifie vne espece de poisson que nous appellons le poisson blanc, pource qu'en effet il est tout luisant, & tout blanc. Ces pauvres poissons blancs se viennent ietter dans les filets [93] de l'Euangile, autant de fois qu'ils approchent des riuies du grand fleuve de sainct Laurens. Ils composent maintenant vne petite Eglise volante, qui n'a rien de plus ferme ny de plus constant que la Foy, & que l'exercice des vertus qu'ils conferuent d'autant plus ayfement qu'ils sont éloignez des ennemis, qui les leur pourroient dérober.

they had not desired to join them. It is the custom among these peoples that the girls, when sick with their usual illness, separate themselves [92] from the others, as did the Jewish women.⁸ The Infidels, seeing our Neophytes united together, said to them, jeering, that they were acting quite in the manner of the women, to lodge apart. They suffered these mockeries patiently, feeling compassion for their blindness. "What can we learn from you others," answered a Christian, "except slanders and jeers? Be not astonished, then, if we place ourselves apart."

There is no land in the world so dry and so arid where there does not appear some little spray of green. The little Church of three Rivers sees, amid this ebb and flow of the Savages who approach it, a nation altogether simple and candid, and very far from haughtiness: these people come from an inland region; they spend their lives in the innocence of hunting and fishing, seeing the French only once or twice in the year, in order to buy some necessaries in exchange for their peltries. They derive their name from the word *Attikameg*, which signifies a kind of fish that we call "the white fish," because it is, in truth, all shining and all white. These poor white fish come to cast themselves into the nets [93] of the Gospel, as many times as they approach the banks of the great river of saint Lawrence. They now compose a little migratory Church, which has nothing more fixed or more constant than the Faith, and the practice of virtue,—which they preserve all the more easily since they are removed from the enemies who might steal these from them.

They carry with them a list or calendar of Feasts and of Sundays, and of all the days of the week;

Ils portent avec eux vn catalogue, ou vn calendrier des Fêtes, & des Dimanches, & de tous les iours de la semaine: pas vn d'eux ne s'est trompé cette année en son calcul. Outre les prieres du soir, & du matin, ils s'affembloit tous les Dimanches dans vne cabane, pour chanter quelques Hymnes spirituels, & pour reciter tous ensemble leur chapelet. Que si quelqu'un d'entr'eux à la parole en main, il anime les autres à obeïr à celui qui a tout fait, & à quitter leur anciennes superstitions.

Tout l'hyuer, ils se consolent dans l'esperance qu'ils ont de se venir confesser & communier au Printemps, ils en font de mesme pendant l'Efté, se disposans de nous venir voir à l'Automne: ils découvrent leur faute avec vne candeur admirable. [94] On diroit veritablement que le peché d'Adam n'est point parvenu iusques à ces peuples, tant ils sont éloignés des malices qui se retrouuent parmy les plus ieunes enfans.

Leur premier Capitaine, nommé Paul de Tamxrat, estant arriué aux trois Riuieres, s'en alla visiter le Pere qui a soin de cette residence, & luy dist deuant tous ses gens. Mon Pere, fera-ce donc à ce coup que ie communieray? tu m'as tousiours refusé ce bon-heur; tu m'as remis du Printemps à l'Automne, i'ay eu peur pendant tout l'Efté de mourir deuant que l'on m'ait porté à la bouche cette nourriture de nos ames. Dieu m'a conferué la vie, me voicy de retour, que diras-tu maintenant? ne m'afflige pas plus long-temps. Voyla le compliment que fit cet homme à son abord, plus aymable cent fois que ces mines, & ces grands abaiffemens de la Cour qui n'ont bien souuent que de l'apparence.

and not one of them has erred this year in his reckoning. Besides the evening and the morning prayers, they assemble every Sunday in a cabin in order to sing some spiritual Hymns, and to recite, all together, their rosaries. If there is among them a good speaker, he incites the rest to obey him who has made all, and to give up their former superstitions.

All winter, they console themselves in the hope which they have of coming to confess and receive communion in the Spring; they do likewise during the Summer, preparing themselves to come and see us in the Autumn; they reveal their faults with an admirable candor. [94] One might truly say that the sin of Adam has not reached these peoples, so far are they removed from the mischiefs which are encountered among the youngest children.

Their first Captain, named Paul de Tamourat, having arrived at three Rivers, went to visit the Father who has charge of that residence, and said to him, before all his people: "My Father, shall it be at this time, then, that I shall receive communion? Thou hast always refused me this happiness; thou hast put me off from Spring to Autumn; I was afraid during all the Summer of dying before they had conveyed to my lips that food of our souls. God has preserved my life; now that I am here again, what wilt thou say now? Do not grieve me longer." Such was the salutation made by that man at his landing,—a hundred times more pleasing than those airs and those great abasements of the Court, which very often have nothing but appearance.

The wife of this Captain wastes no more words than does her husband; she brings to the Father her two daughters, and urges him with all her power to

La femme de ce Capitaine, ne perdit non plus de paroles que son mary: elle amene au Pere ses deux filles, le presse tant qu'elle peut d'accorder à la mere, & aux enfans ce pain de vie, elle demande [95] qu'on l'instruise, si elle ne l'est pas suffisamment. Vn Samedi au soir, le Pere l'ayant fort examinée avec quelques autres, elles creurent que c'estoit pour Communier le landemain, elles viennent donc à la Messe en nostre Chappelle, se presentent à vn Pere pour les confesser: mais comme il n'entendoit point leur langue, il les renuoya. Elles se tirent à quartier, entendent deux Messes, demeurent en la Chappelle iusques à Vespres, le Pere, qu'elles attendoient, & qui auoit celebré la Messe, en la Paroisse, suruenant, les trouue les mains iointes deuant l'Autel. Il leur demande ce qu'elles font là, nous t'attendons, mon Pere, pour nous confesser, & communier. Quoy donc fit le Pere, ne sçavez vous pas bien qu'on ne communie pas apres auoir mangé? (il croyoit qu'elles vinssent de leur cabanes) nous le sçauons bien, respondent-elles, nous n'auons point mangé depuis hier à midy: nous sommes icy depuis le matin, esperans tousiours que tu nous ferois communier. Mais pourquoy demeuriez vous si long-temps, voyãs que ie ne venois pas: hélas! dist vne bonne vefue, nous y resterions volontiers tout le iour pour [96] remercier le bon IESVS des graces qu'il nous a fait: nous y viendrons souuent, nous ne sçaurions nous ennuyer en la maison des prieres. Le Pere touché iusques aux larmes leur accorda le lendemain matin, ce qu'elles souhaittoient avec tant d'ardeur.

Ayant donné iour à quelques-vns de se venir confesser, vne bonne femme se vint excuser demandant

grant the mother and the children that bread of life; she asks [95] to be instructed, if she is not sufficiently so. One Saturday evening, the Father having thoroughly examined her, along with some others, they supposed that it was in order to receive Communion the next day: they came, accordingly, to Mass in our Chapel, and presented themselves to a Father to confess them; but, as he did not understand their language, he sent them away. They withdraw to one side, hear two Masses, and remain in the Chapel until Vespers. The Father whom they were expecting, and who had celebrated Mass in the Parish church, coming in, finds them with their hands joined before the Altar; he asks them what they do there. "We are awaiting thee, my Father, for confession, and to receive communion." "What then?" said the Father, "do you not know well that one does not receive communion after having eaten?" (He supposed that they came from their cabins.) "We know it well," they answer; "we have not eaten since yesterday at noon; we have been here since morning, continually hoping that thou wouldst have us receive communion." "But why did you stay so long, seeing that I did not come?" "Alas!" said a good widow, "we would gladly stay here all day, in order [96] to thank the good JESUS for the favors which he has granted us. We will come here often; we cannot grow weary in the house of prayers." The Father, touched even to tears, granted them the next morning what they desired with so much ardor.

Having set a day for some to come and confess, a good woman came to excuse herself, asking a longer term in order to prepare herself. "How?" said

vn plus long terme pour se preparer. Comment, dist le Pere, ne scauois tu pas bien des hyer que tu deuois te confesser aujourd huy? ne t'ays-je pas veu quasi toute l'apredifnée à la Chappelle! qu'as-tu fait pendant tout ce temps-là? I'ay pensé, répond-elle, à mes pechez, i'y pensay hier quasi tout le iour, i'y veux penser iusques à demain, & apres tout peut-estre que ie ne fairay pas comme il faut. Je voudrois bien que mon cœur ne fut plus méchant du tout, ie suis bien marrye d'auoir fasché Dieu. Au reste comme ces bonnes ames ne font point de difficulté de s'ouurir, les plus gros pechez estoient d'auoir esté trop triste, voyant quelques-vns moins portez à prier Dieu, de s'estre voulu fascher contre eux. Elle se confessa avec vne candeur [97] rauissante: & comme le Pere luy donnoit vne penitence trop legere a son gré, elle s'en plaignit, & luy dist: ie ne laisseray pas d'adiouster d'autres prieres; en effet elle demeura plus d'une heure à l'Eglise, apres sa confession.

Elle a gagné son mari à IESVS-CHRIST, cét homme qui estoit fort rude auant son Baptesme, est deuenu docile & pliable comme vn enfant: la benediction du Ciel est veritablement sur cette famille, cette bonne femme amena sa fille au Pere qui l'auoit baptisée, pour receuoir sa benediction: cét enfant qui n'a que trois ans portoit vn petit paquet sur sa teste. La mere prit la parole, voicy mon Pere, ta petite fille qui te fait ce present, pour te faire souuenir de prier Dieu pour elle, afin qu'il luy donne de l'esprit pour bien retenir les prieres: c'estoit vne peau de Cerf, gentiment accommodée que le Pere rendit à l'enfant pour luy faire vne petite robe. La veritable

the Father, "didst thou not know well, as early as yesterday, that thou wert to confess to-day? Did I not see thee nearly all the afternoon at the Chapel? What hast thou done during all that time?" "I have been thinking," she answers, "of my sins; I thought of them yesterday, nearly all the day. I intend to think of them even till to-morrow; and, after all, perhaps I shall not do as I ought. I would, indeed, that my heart were no longer wicked at all; I am very sorry to have displeased God." However, as these good souls make no difficulty in revealing themselves, her greatest sin was, that she had been too sad at seeing certain persons less inclined to pray to God,—so that she had allowed herself to be angry at them. She confessed with a charming candor; [97] and, when the Father gave her a penance too light to suit her, she complained of it, and said to him, "I will not fail to add other prayers;" indeed, she remained more than an hour at the Church, after her confession.

She has gained her husband to JESUS CHRIST. This man, who was very rough before his Baptism, has become docile and pliable as a child: the blessing of Heaven is truly upon this family. The good woman brought her daughter to the Father who had baptized her, in order to receive his blessing; this child, who is only three years old, carried a little bundle on her head. The mother began to speak: "Here, my Father, is thy little girl, who makes thee this present, in order to remind thee to ask God for her, that he may give her sense to retain the prayers well." It was a Deerskin, neatly prepared, which the Father gave back to the child in order to make a little dress for her. True innocence is among

innocence est parmy ces peuples, ie dirois volontiers que dans la France on deuient ignorant pour trop sçauoir, & que pour trop vouloir on ne veut rien: car en verité ce qu'õ pourfuit avec tant de feu, n'est rien qu'un neant.

[98] La belle-mere de cette bonne femme, passe encore sa bru en deuotion, en candeur, & en pieté. Le sainct Esprit luy a donné vne telle affection pour conferuer la pureté de son cœur, qu'elle ne manque pas de se cõfesser tous les huit iours, non pas aux prestres: car elle n'en a point dans ces grands bois; mais au Souuerain Pontife. La nuit qui precede le Dimanche, lors que tout le monde est dans vn profond sommeil, elle se leue, se met à genoux, examine sa conscience, & puis elle fait sa confession à Dieu, en la mesme façon qu'elle fait deuant vn Pere: elle demande pardon, elle fait vne penitence, elle prie Dieu qu'il luy face la grace de se souuenir de toutes ses offenses pour les dire puis apres à son confesseur. On ne croiroit pas avec quels sentimens elle les explique: ie suis, dit-elle, par fois vne vraye chienne, ie fais plusieurs actions sans diriger mon intention. Je vay querir du bois sans penser que c'est pour Dieu. Je suis comme ces pourceaux qui grongnent incessamment: car ie me plains par fois d'un mal de teste qui me trauaille, & qui me fait souffrir assez souuent.

Elle a vne si grande tendresse de conscience, [99] que la seule ombre du peché luy fait peur. L'estime qu'elle fait des personnes qui luy parlent de Dieu, & qui l'instruisent, est si grande, que vous diriez qu'elle écoute vn Ange, quand elle preste l'oreille à vn Pere: c'est ce qui la rend zelée pour le salut de ses compatriotes, notamment de sa famille, qui est assez nombreuse.

these peoples: I would fain say that in France one becomes ignorant through knowing too much, and that for wishing too much, one wishes nothing; for, in truth, what is pursued with so much ardor is only nothingness.

[98] The mother-in-law of that good woman surpasses even her daughter-in-law in devotion, in candor, and in piety. The holy Ghost has given her such a desire to preserve the purity of her heart, that she fails not to confess every week,—not to the priests, for she has none of them in those great woods, but to the Sovereign Pontiff. In the night which precedes Sunday, when every one is in profound sleep, she rises, kneels, examines her conscience, and then makes her confession to God in the same way that she does before a Father; she asks pardon, she does a penance, she asks God that he may give her the grace to recall all her offenses, in order to tell them afterward to her confessor. One would not believe with what feelings she explains them; “I am,” she says, “sometimes a very dog; I do many acts without directing my intention: I go to fetch wood, without thinking that it is for God. I am like those swine which incessantly grunt; for I sometimes complain of a headache which worries me, and which very often makes me suffer.”

She has so great a tenderness of conscience [99] that the mere shadow of sin makes her afraid. The esteem in which she holds persons who speak to her of God, and who instruct her, is so great that you would say that she listens to an Angel, when she lends ear to a Father; this is what renders her zealous for the salvation of her fellow-countrymen,—notably of her own family, which is quite numerous.

Son mari n'a pas moins de ferueur, il fait plus pour la gloire de Nostre Seigneur, dans son pays, que le plus zelé Missionnaire de la Nouvelle-France. Il n'y a pas long-temps que de ieunes frippons Algonquins, estans entrez sur le soir dans sa cabane, pour badiner & cajoler, il les aduertist doucement de leur deuoir: mais voyant qu'ils ne s'arrestoient point pour sa douceur, il leur dist d'un ton sec: sortez d'icy, & apprenez qu'il n'y a personne en ma cabane qui ne croye, & qui ne craigne Dieu. Les paroles rudes font parmy les Sauvages, ce que les bastonnades fairoient en France parmy les infolens.

La bonne vie, & le zele de ces nouveaux Chrestiens, répand la Foy de IESVS-CHRIST, bien auant dans les nations plus éloignées. Des personnes qui n'ont [100] iamais oüy parler aucun Pere de nostre compagnie, nous demandent le sainct Baptesme. Quand nous les voulons instruire, nous trouuons qu'ils ont la connoissance de nos mysteres, & qu'ils sçauent les prieres, & l'exercice d'un bon Chrestien: cela sans mentir, est de grande consolation.

Un Capitaine d'un pays plus haut que les Attikamegues, s'est venu presenter au Pere, avec toute sa famille, pour apprendre de sa bouche ce dont il auoit oüy parler dans les grands bois de son pays. Il est demeuré tout exprez trois sepmaines, aupres de luy, pour se faire instruire. On n'a baptisé que sa fille aînée, à laquelle on a donné commission d'apprendre les prieres à son pere, à son mari, & à tous ceux de sa cabane. Deux Canots sont arriuez d'une autre nation dont nous n'auons point encore oüy parler: ce sont des visages nouveaux qui paroissent pour la premiere fois parmy les François. Si tost qu'ils ont mis pied

Her husband has no less fervor; he does more for the glory of Our Lord in his country than the most zealous Missionary of New France. Not long ago, some young rogues of Algonquins, having entered his cabin toward evening, in order to banter and cajole, he warned them gently of their duty; but, seeing that they did not stop for his gentleness, he said to them in a dry tone: "Go out from here, and learn that there is no one in my cabin who does not believe, and who does not fear God." Severe words effect among the Savages what good drubbings would do in France among the insolent.

The good life and the zeal of these new Christians spread the Faith of JESUS CHRIST far within the more distant nations. Persons who have [100] never heard any Father of our society speak, ask us for holy Baptism. When we wish to instruct them, we find that they have knowledge of our mysteries, and that they know the prayers and the practice of a good Christian; that, without deceit, is a source of great consolation.

A Captain, from a country above the Attikamegues, came to present himself to the Father, with his whole family, in order to learn from his lips that which he had heard mentioned in the great woods of his own country. He remained three weeks near him, expressly in order to be instructed. We baptized only his eldest daughter, whom we commissioned to teach the prayers to her father, to her husband, and to all those of her cabin. Two Canoes have arrived from another nation of which we have not yet heard mention; these are new faces, which appear for the first time among the French. As soon as they landed, they came to seek "the one who prays and who

à terre, ils font venus chercher celuy qui prie, & qui instruit: c'est le nom que les Estrangers donnent aux Peres, afin, disoient-ils, d'apprendre le chemin du Ciel: cette enuie leur a [101] pris pour auoir veu & entendu quelques Sauuages, qui ont communication avec nos Neophytes. Dieu est la bonté mesme, qu'il soit beny à iamais: comme il connoit qu'il n'y a force humaine qui puisse courir ces grandes forests, & ramasser ces pauvres brebis égarées, & cachées dans des montagnes, dans des bois, & dans des froids épouventables, il les touche luy mesme, & les conduit comme par la main aux sources de la vie, qui font les Sacrements de son Eglise.

De trente cinq Canots qui font venus de ces contrées, on n'a baptisé que 37. ou 38. personnes. On ne sçauroit croire: combien il est important de ietter de solides fondemens de la Foy.

Entre ces Canots il en est venu quelques-vns d'une nation appelée Kapiminaksetiik, lesquels nous ont assuré que leurs voisins auoient esté visités par des Sauuages, qui iamais n'ont paru en ces contrées, & qui iamais n'auoient veu aucune des marchandises qu'on apporte en ce nouveau monde. Ils disent plusieurs choses de la multitude des hommes de leur nation, & de leurs façons de faire: nous en apprendrons des nouvelles avec [102] le temps: ils font sujets du grand Dieu, ils le viendront reconnoître aussi bien que les autres, il n'y a point de clairon si retentissant que celuy de l'Euangile, il faut qu'il se face entendre aux quatre coins du monde.

instructs,"—that is the name which the Strangers give to the Fathers,—for the purpose, they said, of learning the way to Heaven. This desire has [101] possessed them through having seen and heard some Savages who have communication with our Neophytes. God is goodness itself; may he be blessed forever. As he knows that there is no human might which can scour these great forests and gather up these poor sheep,—gone astray and hidden in the mountains, in the woods, and in frightful cold,—he touches them himself, and leads them, as by his hand, to the sources of life, which are the Sacraments of his Church.

Of thirty-five Canoes which have come from those regions, we have baptized only 37 or 38 persons. One cannot believe how important it is to lay solid foundations for the Faith.

Among these Canoes, there have come some from a nation called Kapiminakwetiik, who have assured us that their neighbors had been visited by Savages who have never appeared in these regions, and who had never seen any of the wares which are brought into this new world. They relate many things concerning the multitude of the men of their nation, and of their customs; we shall learn tidings of them, in course of [102] time. They are subject to the great God; they, as well as the others, will come to acknowledge him. There is no bugle so resonant as that of the Gospel; it must make itself heard in the four corners of the world.

CHAPITRE VII.

DE LA MISSION DE SAINTE CROIX, À TADOUSSAC.

C E que nous appellons Tadoussac, est nōmé des Sauuages Sadilege, c'est vn lieu plein de rochers & si hauts, qu'on diroit que les Geans qui voulurēt autresfois combatre les Cieux, auroient ietté en cet endroit, les fondemens de leur escalade. Le grand fleuve S. Laurens fait quasi dans ces rochers vne baye ou vne ance qui sert de port & d'affurance aux nauires qui voguent en ces contrées: nous appel-lōs cette baye Tadoussac. La nature la renduē fort commode pour l'ancrage des vaiſſeaux; elle la baſtie en rond & mife à l'abry de tous les vents: on comptoit autresfois [103] ſur les riues de ce port, trois cens guerriers ou chaffeurs effectifs, qui faisoient enuiron avec leurs familles douze ou quinze cens ames. Ce petit peuple estoit fort ſuperbe; mais Dieu le voulant diſpoſer à receuoir ſon Fils, l'a humilié par des maladies qui l'ont quasi tout exterminé: ces coups neantmoins ſont fauorables, pendant que ſa iuſtice maſſacroit les corps au grand deluge du monde, ſa miſericorde alloit ramaffant les ames penitentes: nous pourrions dire le meſme avec proportion, que ſa colere mettant à mort vne partie des Sauuages par les guerres & par les epidimies, ſa bonté donnoit aux autres vne vie qu'il faudroit chercher au trauers de mille morts.

C'est ce que nous auons veu de nos yeux: car ces

CHAPTER VII.

OF THE HOLY CROSS MISSION AT TADOUSSAC.

WHAT we call Tadoussac is named by the Savages Sadilege; it is a place full of rocks, and so high, that one might say that the Giants who formerly sought to combat the Heavens, might have laid in this place the foundations of their escalade. The great river St. Lawrence makes, as it were, in these rocks a bay or cove, which serves as a secure harbor for the ships which sail in these regions; we call this bay Tadoussac.⁹ Nature has rendered it very convenient for the anchorage of vessels; she has formed it like a circle, and sheltered it from all the winds. There were reckoned, formerly, [103] on the shores of this port, three hundred warriors or effective hunters, who made with their families about twelve or fifteen hundred souls. This little people was very proud; but God, wishing to incline it to receive his Son, has humbled it by diseases which have almost entirely exterminated it. These blows, nevertheless, are beneficent; while his justice was slaying bodies at the great deluge of the world, his mercy continued to gather up the penitent souls. We might say relatively the same,—that, his wrath putting to death a part of the Savages by wars and epidemics, his kindness gave to others a life which must be sought amid a thousand deaths.

That is what we have seen with our own eyes: for

pauvres gens battus de quâtité de maladies & recrues des fatigues de la guerre, se font enfin iettez au port de la vie & de la paix: ils se font rendus à IESVS-CHRIST, qui semble les vouloir repeupler par vn bon nombre de Sauuages qui abordēt là de diuers endroits, pour voir de leurs yeux ce qu'ils apprennent par leurs oreilles qu'il y a des hommes bastis comme eux qui prêchent & qui publient [104] les grandeurs de Dieu, & qui enseignent le chemin du Ciel. Il faut confesser que depuis cinq ans ces bons Neophytes ont excellé en ferueur & en deuotion, mais voulant cette année courir trop vifte, ils ont bronché, excédans du costé qu'on n'auroit pas attendu.

Le pense auoir leu autresfois que le sieur de Ioinuille qui a escrit la vie de S. Louys, se treuant dans vne grande tempeste sur la mer, ses foldats & ses mattelots crians que le vaisseau alloit perir, se ietterent à ses pieds & luy demanderent l'absolution de leurs pechez: mais pensez-vous, leur dist-il, que i'aye ce pouuoir? Qui l'aura donc, Monsieur, répondent-ils, puis qu'il n'y a point de Prestre dans le nauire? A cette repartie, il eleua sa voix: Or fus ie vous absous de tout le pouuoir que i'en ay, ie ne sçay pas si i'en ay, mais si i'en ay, vous estes absous. Cette bonne simplicité Gauloise, quoy que iointe avec vn peu trop d'ignorance, pouuoit estre agreable à Dieu, pour l'humilité qui l'accompagnoit. Les Sauuages de Tadouffac sont tombez cet hyuer dans le mesme erreur: se voyans dans leurs grands bois éloignez de leur Pere, & souhaitans d'ailleurs avec [105] passion d'entendre la sainte Messe, l'vn d'eux se presenta pour en exprimer les saintes ceremonies, avec tout l'appareil & toute la deuotion que peut auoir vn

these poor people, assailed by many diseases, and worn out with the fatigues of war, have finally thrown themselves into the haven of life and peace. They have given themselves up to JESUS CHRIST, who seems to wish to repeople this tribe with a goodly number of Savages who land there from various places, in order to see with their own eyes that which they learn with their ears,—that there are men formed like them, who preach and who publish [104] the greatness of God, and who teach the way to Heaven. It must be admitted that, for five years, these good Neophytes have excelled in fervor and in devotion; but wishing, this year, to run too fast, they have stumbled,—going to excess in a direction that one would not have expected.

I think that I once read this about the sieur de Joinville, who wrote the life of St. Louys.¹⁰ Being in a great storm on the sea, his soldiers and sailors, crying out that the vessel was about to perish, cast themselves at his feet, and asked him for absolution from their sins. “But think you,” said he to them, “that I have this power?” “Who will have it, then, Monsieur,” they answer, “since there is no Priest in the ship?” At this reply, he raised his voice: “Well then, I absolve you with all the power that I have for it; I know not whether I have any, but, if I have it, you are absolved.” That good Gallic simplicity, though joined with a little too much ignorance, might be acceptable to God for the humility which accompanied it. The Savages of Tadoussac have fallen this winter into the same error; seeing themselves in their great forests, at a distance from their Father, and passionately desiring, moreover, [105] to hear holy Mass, one of

esprit trop feruent; ce n'est pas tout, le desir de se confesser les pressant, vne femme aagée voyant que les hommes ne leur prestoient point l'oreille, se presente pour exercer cet office. Ce zele indiscret fut approuué de quelques-vns, avec plus de simplicité & d'ignorance que de Theologie: mais seulement pour les personnes de son sexe.

De cette indiscretion ils passent à vne autre: si quelqu'un faisoit quelque faute, ils le faisoient venir publiquement en leur assemblée, & apres luy auoir reproché son peché deuant tout le monde, ils le fustigeoient avec vne cruauté qui ressenoit encor la barbarie.

Leur ieufne passoit les deux ou trois iours sans manger: en vn mot le zele sans la science est vn mauvais guide. Leur ferueur indiscrete passa de la pieté dans la police extérieure: ils se vont imaginer que pour estre bons Chrestiens, ils doiuent viure tout à fait à la Françoisie, & sur cette pensée ils font les polis, ils rendent les [106] honneurs à leur Capitaine qu'ils voyent rendre à M^r le Gouverneur par les François, ils font vne cabane à part pour prendre leurs repas, ils drescent des tables, ils font manger les hommes ensemble, & les femmes à part: Et comme ils auoient remarqué que les François ne mangeoient pas tout ce qui leur estoit présenté, ceux qui seruoient à table, ne donnoient pas le loisir notamment aux femmes de prendre suffisamment leur refection; personne cependant ne disoit mot, toutes ces singeries passioient pour des mysteres. Les Sauvages & les François en matiere de complimens tiennent les deux extremités: ceux-là font fades & rustaux dans le peu de respect qu'ils se portent les vns aux autres, & les

them presented himself, in order to express its sacred ceremonies with all the solemn preparation and all the devotion that an over-fervent mind can experience. This is not all; the desire for confession urging them, an aged woman, seeing that the men did not lend ear to them, presents herself to exercise that office. This indiscreet zeal was approved by some, with more simplicity and ignorance than Theology,—but only in behalf of persons of her own sex.

From this indiscretion they passed to another: if any one committed some fault, they made him come publicly to their assembly; and, after having reproached him with his sin before all the people, they flogged him with a cruelty which still savored of its barbarism.

Their fasting covered two or three days without eating; in a word, zeal without knowledge is a bad guide. Their indiscreet fervor passed from piety into external discipline; they begin to imagine that, in order to be good Christians, they ought to live altogether in the French fashion; and, upon this thought, they act the polite. They render the [106] honors to their Captain which they see rendered to Monsieur the Governor by the French; they make a cabin apart, in which to take their meals; they set up tables; they make the men eat together, and the women separately; and, as they had remarked that the French did not eat all that was offered them, those who served at table did not give the leisure, especially to the women, to take a sufficient meal. No one, however, said a word; all these apish tricks passed for mysteries. The Savages and the French, in the matter of compliments, hold the two extremes:

François sont importuns dans l'excez de leurs ceremonies, & bien fouuent diffimulez dans les trop grands tesmoignages de leur amitié. La candeur rustique est preferable à vne feinte courtoisie, l'excez ne fut iamais bon en quoy que ce soit: si ces bons Neophytes le prennent, ils en feront bien-tost las.

Le Pere qui a soin de cette Mission, retournant au Printemps pour la cultiuer, trouua vn nouveau peuple: il est accueilly [107] avec quantité de reuerences & de complimēs; il ne treuve plus de visages peints, ny de cheueux oints ou graissez, selon leur ancienne coustume: on le vient receuoir à la Françoisie, avec vne grace & vne gentilleſſe qui n'estoit pas des plus accomplies, aussi ne faisoit-elle que de naistre: en vn mot, il treuve que ces disciples auoient appris trois fois plus de choses qu'il ne leur en auoit enseigné. Quelques bonnes femmes disent qu'elles se sont confessées; d'autres qu'ils ont assisté à la Messe; tout le monde assure qu'on a prié en public & en particulier tout le temps de l'hyuer; chacun rend compte de ses petites deuotions, & le pauvre Pere bien estonné commence à les accuser de superbe, il reprend leur indiscretion, il leur fait entendre la griefueté de leur crime, non qu'il ne vid bien que l'ignorance & la simplicité couuroit la moitié de leurs fautes, mais pour leur donner vn preseruatif pour le futur: ces bōnes gens bien estōnez baissent la teste, ils s'en vont tous à la Chappelle pour demander pardon à Dieu: celui qui auoit commencé cette nouueauté, prenant la parole deuant tous les autres, s'écrie: Le diable m'a [108] seduit, & ie vous ay trompez, c'estoit fait de nous, si Dieu ne nous eut rappellé au bon chemin par la voix de nôtre Pere: la Foy s'en alloit perduë dans

the former are insipid and boorish in the little respect which they bear for one another; and the French are annoying in the excess of their ceremonies, and very often deceptive in the too great demonstrations of their friendship. Rustic candor is preferable to a feigned courtesy; excess was never good, in whatever it be; if these good Neophytes adopt it, they will soon be weary of it.

The Father who has charge of this Mission, returning in the Spring to cultivate it, found a new people. He is welcomed [107] with many bows and compliments; he finds no more painted faces, or hair anointed or greased according to their former custom; they come to receive him in the French fashion, with a grace and a politeness which was not the most accomplished, as, indeed, it was but newly born; in a word, he finds that these disciples had learned three times as many things as he had taught them. Some good women say that they have confessed; others, that they have attended Mass; every one affirms that there has been prayer, in public and in private, all the winter season; each one renders account of his little devotions. The poor Father, much astonished, begins to accuse them of arrogance; he reproves their indiscretion, he makes them understand the seriousness of their crime,—not that he did not plainly see that ignorance and simplicity covered the half of their faults, but in order to give them a safeguard for the future. These simple people, quite astounded, bow their heads; they all go to the Chapel to ask pardon of God. He who had begun that innovation, starting to speak before all the others, exclaims: “The devil has [108] led me astray, and I have deceived you; it was all over with us, if

Tadouffac, & nous eussions bien-toſt communiqué noſtre venin aux nations du Nord qui nous viennent voir & que nous allons viſiter: comme le vent ſe jette d'une paille, ainſi le demon nous balotte & nous fait aller où il veut, quand nous ſommes éloignez de nos Paſteurs; c'eſt moy qui luy ay preſté l'oreille le beau premier, c'eſt moy qui vous ay empeſtez, mes freres, mon crime eſt ſi grand que ie n'oſe quaſi en eſperer le pardon, chafſez moy de l'Eglife, ie ne ſuis pas digne d'y rentrer: le Ciel eſt fermé pour moy, i'ay trop offenſé celui qui eſt mort pour nous, que faut-il que ie face? que feray-je, mon Pere, pour de ſi grands pechez? Il parloit avec tant de ferueur qu'il n'y auoit perſonne en cette aſſemblée qui ne fut touché; les larmes couloient de leurs yeux, les regrets de leur cœur parloient vn langage bien agreable à Dieu, tous demandoient de faire penitence de leurs pechez. Le Pere leur ayant fait comprendre la griefueté de leur offence, place vne Croix en vn lieu de l'Eglife, [109] comme on fait le Vendredy ſainct, & leur ordonne d'aller faire amande honorable à IESVS-CHRIST, en ſon Image, de luy demander pardon, & de proteſter ſolemnellement qu'ils ne ſe laiſſeront plus iamais aller à de ſemblables nouueautez: il leur commande auſſi de ieufner à la façon de l'Eglife, & de transporter vne grande Croix qu'ils auoient dreſſée proche de leurs cabanes, en vn lieu plus eminent & plus decent, afin d'aller là tous les Vendredis proteſter qu'ils reconnoiſſoient IESVS-CHRIST, pour leur Sauueur & pour leur Redempteur. Tout cela fut bien-toſt executé, mais deuant toute autre choſe, ils ſe confeſſerent avec vne cādeur admirable: quelques-vns portoient de petits

God had not recalled us to the right way by the voice of our Father. The Faith was going to destruction in Tadoussac, and we would soon have communicated our poison to the nations of the North, who come to see us, and whom we go to visit. As the wind plays with a straw, so the demon tosses us and makes us go where he will, when we are absent from our Pastors. I am the one who listened to him the very first; it is I who infected you, my brothers. My crime is so great that I hardly dare hope for its pardon; drive me out of the Church,—I am not worthy to return to it. Heaven is closed for me,—I have too greatly offended him who has died for us; what must I do? What shall I do, my Father, for so great sins?" He spoke with so much fervor that there was no one in that assembly who was not touched; the tears flowed from their eyes; the sorrows of their hearts spoke a language truly agreeable to God,—all asked to do penance for their sins. The Father, having caused them to understand the gravity of their offense, places a Cross in a space of the Church, [109] as is done on good Friday, and commands them to go and make honorable amends to JESUS CHRIST, in his Image,—to ask his pardon, and to protest solemnly that they will never again allow themselves to follow such innovations. He commands them also to fast, in the manner of the Church; and to transfer a great Cross, which they had set up near their cabins, to a place more eminent and proper, so as to go there every Friday to declare that they acknowledged JESUS CHRIST for their Savior and their Redeemer. All that was soon accomplished; but before everything else, they made confession with an admirable candor. Some carried little

baftôs, pour se fouuenir de leurs pechez: d'autres les marquoïët fur les grains de leur Chappelet: d'autres les efcriuoient à leur mode fur de petits morceaux d'écorce d'arbre; ils donnoient tous des indices de leurs regrets, & de leur penitêce. La Croix que le Pere leur auoit ordonné de transporter, auoit bien enuiron trente ou trente-cinq pieds de long: le Capitaine la voulut porter luy-mefme fur fes efpaules, il afsemble fes gens, fait [110] prendre les armes à quelques-vns, conduit les autres en la Chappelle, où il leur tint ce difcours. Mes freres, vous fçauiez que nous auons erré dedans nos deuotions, & que nôtre peché nous rend indignes de pardon: mais celuy qui a efté pour nous clotié en vne Croix, eft tout plein de mifericorde, ie ne perdray iamais l'efperance que i'ay en luy; fi nous auons quitté le vray chemin, nous y fommes rentrez, ne perdons point courage, obeiffons plus fidelement que iamais. Puis fe tournant vers quelques Sauuages du Nord non encor baptifez: Mes freres, leur dift-il, tous ceux qui font égarez, ne font pas perdus, fi nôtre peché vous a scandalifez, que nôtre penitence vous edifie, & vous face dire en voftre pays que la Foy ny la Priere ne font pas bannis de Tadouffac, nous ferons auffi fermes en la Foy que iamais, & pour moy quand vn Ange viendrait du Ciel m'enfeigner vne doctrine contraire à ce que le Pere nous enfeigne, ie ne le croirois pas. Pour vous qui portez encor vos pechez dans voftre ame, faites vous bien-toit baptifer, afin que nous foyons veritablement tous freres, & que nous n'ayons qu'un Pere & [111] vne mefme maifon dans le Ciel.

Cela dit, il charge cette grande Croix fur fes efpaules: la proceffion fe commence, ils marchent tous

sticks, in order to remember their sins; others marked them on the beads of their Rosaries; others wrote them, after their fashion, on small pieces of the bark of trees; they all gave indications of their regret and penitence. The Cross which the Father had ordered them to transfer, was probably about thirty or thirty-five feet long; the Captain wished to bear it himself on his shoulders. He assembles his people, makes [110] some take arms, and leads the others into the Chapel, where he addresses them in these words: "My brothers, you know that we have erred in our devotions, and that our sin renders us unworthy of pardon; but he who was nailed to a Cross for us is full of mercy,—I shall never lose the hope that I have in him. If we have left the true road, we have returned to it; let us not lose courage,—let us obey more faithfully than ever." Then turning toward some Savages of the North, not yet baptized, "My brothers," said he to them, "not all those who have gone astray are lost; if our sin has scandalized you, may our penance edify you, and cause you to say in your own country that the Faith and Prayer are not banished from Tadoussac. We shall be as firm in the Faith as ever; and as for me, though an Angel should come from Heaven to teach me a doctrine contrary to what the Father teaches us, I would not believe him. As for you who still bear your sins in your souls, do you soon become baptized,—so that we may indeed be all brothers, and that we may have but one Father and [111] one house in Heaven."

That said, he loads that great Cross upon his shoulders: the procession starts, and they all march, two by two, with a modesty truly Christian. Having arrived at the place where this Tree which has

deux à deux avec vne modestie vraiment Chrestienne. Arrivez au lieu où cet Arbre qui a porté le fruit de vie, devoit estre planté, ils l'éleuent & le placent au bruit des coups d'arquebuzades, qu'ils font retentir avec vne grande allegresse. La Croix estant plantée, ils se iettent à genoux, adorent le Crucifié en son Image, & pour conclusion le Pere leur fait entendre que pour les actiōs de civilité ou de police, qu'ils estoient libres de fuire leurs idées, pourveu qu'elles ne cōtrariaffent point à la loy de Dieu, mais que les ordres de Dieu & de son Eglise leur deuoient estre à jamais inuiolables.

I'ay desia dit que c'est la coustume des Sauvages, quand quelqu'un a quelque fujet de tristesse ou de douleur, ou mesme encor de colere, qu'ils luy font vn present pour soulager son cœur. Le Capitaine de Tadoussac, voyant bien que le Pere estoit triste & affligé de leur offense, voulut appaiser sa douleur avec cette petite harangue: Mon Pere, ce petit present vous est fait pour tirer du fond de vostre [112] ame toute la tristesse que vous pourriez auoir conceuë de nos pechez & de nostre tromperie, il effuyera toute vostre douleur, & pour moy ie vous asseure que ie tiendray la main qu'un chacun marche d'oresnauant par le chemin que vous nous avez monsté. Si quelqu'un refusoit de toucher le present, il donneroit à entendre qu'il n'accorde pas ce de quoy il est requis, le meilleur est de le prendre & de l'employer au soulagement des plus pauvres. Ceux qui en fuite de cette procession eurent le bon-heur de s'approcher de la sainte Table, s'y preparerent avec la priere & le ieufne, & non contens de se confesser vne fois, ils retournent ordinairement pour la seconde fois

borne the fruit of life was to be planted, they raise it and put it in position, with the noise of arquebus shots, which they cause to resound with great delight. The Cross being planted, they fall on their knees, and adore the Crucified in his Image; and, in conclusion, the Father gives them to understand that, as for acts of civility or of social discipline, they were free to follow their own ideas, provided they should not oppose the law of God,—but that the orders of God and of his Church must be to them forever inviolable.

I have already said that it is the custom of the Savages, when any one has some cause of sadness or pain, or even withal of anger, for them to make him a present, in order to comfort his heart. The Captain of Tadoussac, seeing well that the Father was sad and afflicted by their offense, undertook to appease his sorrow with this little harangue: “ My Father, this little present is made to you, in order to draw from the depth of your [112] soul all the sadness that you might have conceived for our sins and for our deception; it will wipe away all your grief. And, as for me, I assure you that I will take care that each one shall henceforth walk in the way that you have pointed out to us.” If one refused to touch the present, he would give to understand that he does not grant that for which he is asked; the best way is, to take it and to use it for the relief of the very poor. Those who, after this procession, had the happiness to approach the sacred Table, prepared themselves for it with prayer and fasting; and, not content with confessing once, they usually returned for the second time, a few days after their first confession, “ for fear,” they said, “ lest something

quelques iours apres leur premiere confession, de peur, disent-ils, qu'il ne reste quelque chose par oubly dans nostre ame. Cette candeur est fort ordinaire quasi à tous les Sauvages.

Vn bon Neophyte ne se pouuant contenir apres la Communion, disoit au Pere: mon cœur est tout autre qu'il n'estoit, ie sens ie ne sçay quelle douceur, ie ne sçay quelle ioye que ie ne puis exprimer de parole, deuant la Communion i'estois [113] comme vn petit animal renfermé dans son trou qui n'en ose sortir, il se presente, il sort à demy, mais la peur le fait relancer dans sa taniere: voila comme i'estois deuant que d'auoir receu ce mets sacré, la confession auoit calmé mon cœur; mais il n'osoit sortir, la crainte & l'assurance le partageoient, si tost que mon Sauueur l'a visité, il a brisé tous les obstacles, il m'a mis en liberté, vous diriez qu'il n'est plus dedans moy, qu'il vole dedans l'air tout prest de faire la volonté de Dieu, en quoy que ce soit.

Vne femme desia aagée a monsté ie ne sçay quoy de plus haut que le commun dedans ses deuotions: sa ferueur luy fit apprendre en vne demie heure vne Oraison assez lōgue qu'on leur fait faire apres la Communion, à peine l'eut-on proferée deux fois, qu'elle la recita de mot à mot, & la fit apprendre aux autres: elle a vn extreme desir de sçauoir tout ce qu'il faut faire pour contenter Dieu, elle sort de sa cabane & se retire quelquesfois à l'écart pour faire sa priere, son cœur parle vn langage que personne ne luy a appris: Vous sçaez, dit-elle, ô mon Dieu, que ie n'ayme que vous, que tout ce qui est sur la [114] terre, ne m'est rien, vous seul connoissez l'estonnement & la ioye que i'ay de ce que vous m'avez donné

remain, through forgetfulness, in our souls." This candor is very usual with nearly all the Savages.

A good Neophyte, unable to contain himself after the Communion, said to the Father: "My heart is quite other than it was; I feel an indescribable sweetness, an indescribable joy, that I cannot express in speech. Before the Communion, I was [113] like a little animal shut up in its hole, not daring to come out of it,—it appears, it comes out half way, but fear causes it to dart back into its den; I was like that, before I had received that sacred food. Confession had calmed my heart, but it dared not come out,—fear and confidence divided it. As soon as my Savior visited it, he broke all the obstacles, he set me at liberty. You would say that it is no longer within me,—that it flies in the air, all ready to do the will of God, in whatever it be."

A woman already old has shown something strangely above the common in her devotions: her fervor caused her to learn in half an hour a very long Prayer which they are made to say after Communion: hardly had it been uttered twice, when she recited it word for word, and taught it to the others. She has an extreme desire to know all that must be done in order to satisfy God; she leaves her cabin and sometimes withdraws aside in order to say her prayer; her heart speaks a language which no one has taught her. "You know," she says, "O my God, that I love only you,—that all that is on the [114] earth is nothing to me; you alone know the astonishment and joy that I experience because you have given me the Faith and the grace to know you. It seems to me that nothing in the world could separate me from you; I fear neither poverty, nor pain,

la Foy & la grace de vous connoistre, il me semble que rien du monde ne me sçauroit separer de vous, ie ne crains ny la pauvreté, ny la douleur, ny la mort: ie fens neantmoins que i'ayme ma petite fille, mais ie vous ayme bien dauantage; car si vous la voulez, prenez la, mon Seigneur, ie ne vous quitteray pas pour cela, ny pour chose aucune qui soit au monde.

Il n'est pas croyable comme les Sauuages qui viennent des autres contrées à Tadoussac, sont estonnez: les peuples renfermez dans les froids du Nord, entendans parler de cette nouvelle créace, s'en viennent par petites troupes les vnes apres les autres. On en a compté cette année deux cens d'une seule nation, qui voyans que des Sauuages préchent la Foy, ils écoutent, se presentent eux-mêmes & leurs enfans au Baptême. Le Pere en a fait Chrestiens une foixantaine cette année, ils se font instruire, ils offrent leurs prieres à Dieu dans la Chappelle qu'ils admirent, quoy qu'il n'y ait rien de si pauvre: en un mot, ils viendront tous petit à petit [115] se chauffer & se brûler au feu que IESVS-CHRIST est venu allumer dessus la terre; leur vie est estrange, ils ne paroissent que quelques mois de l'année sur les riuies du grand fleuve, & quelques-vns ne s'y arrestent que fort peu de iours. Tout le reste du temps ils rentrent dans ces grandes forests, pour faire la guerre aux poissons & aux bestes: apres tout, l'experience nous apprend qu'ils menent une vie fort innocente, & qu'ils conferuent tres-bien les graces qu'ils viennent puiser dans les Sacremens de l'Eglise, aussi faut-il auotier qu'ils font éloigner de tout ce qui sert d'aliment au vice & au peché.

nor death. I feel, nevertheless, that I love my little daughter, but I love you much more,—for, if you desire her, take her, my Lord; I will not leave you for that, nor for anything that is in the world.”

It is not credible how full of wonder are the Savages who come from the other districts to Tadousac; the peoples shut up in the cold of the North, hearing mention of this new belief, come in small bands, one after another. There were counted of these, this year, two hundred from a single nation,—who, seeing that Savages preach the Faith, listen and present themselves and their children for Baptism. The Father has made about sixty of them Christians this year; they become instructed, they offer their prayers to God in the Chapel,—which they admire, though there is nothing so poor: in a word, they will all come, little by little, [115] to warm themselves and set themselves on fire by the flame which JESUS CHRIST has come to kindle upon the earth. Their life is strange; they appear only in certain months of the year on the banks of the great river, and some remain there only a very few days. For the rest of the time, they return to those great forests, in order to make war on the fish and the beasts. After all, experience teaches us that they lead a very innocent life, and that they preserve very well the graces which they come to draw from the Sacraments of the Church; it must be also acknowledged that they are averse to everything which serves as food for vice and sin.

The Father, when obliged to separate from these good Neophytes, left them five Books, or five Chapters of a Book, composed after their manner; these Books were no other than five sticks variously

Le Pere se voulant separer de ces bons Neophytes, leur laissa cinq Liures ou cinq Chapitres d'un Liure composé à leur mode; ces Liures n'estoient autres que cinq bastons diuerfement façonnez, dans lesquels ils doiuent lire ce que le Pere leur a fortement inculqué.

Le premier est vn baston noir, qui leur doit faire souuenir de l'horreur qu'ils doiuent auoir de leurs nouveautez & de leurs anciennes superstitions.

Le second est vn baston blanc, qui leur marque les deuotions & les prieres qu'ils [116] feront tous les iours, & la façon d'offrir & de presenter à Dieu leurs petites actions.

Le troisiéme est vn baston rouge, sur lequel est escrit ce qu'ils doiuent faire les Dimanches & les Festes, comme ils se doiuent assembler tous dans vne grande cabane, faire les prieres publiques, chanter des Cantiques spirituels, & sur tout écouter celui qui tiendra ces Liures ou ces Bastons, & qui en donnera l'explication à toute l'assemblée.

Le quatriéme est le Liure ou le baston du chastiment, aussi est-il entouré de petites cordeletes: ce Liure prescrit la façon de corriger les delinquans avec amour & charité: il faut accorder à leur ferueur ce qui est raisonnable, & retrancher les excez où ils se portent ayfément.

Le cinquiéme Liure est vn baston entaillé de diuerfes marques, qui signifie comme ils se doiuent comporter dans la disette & dans l'abondance, le recours qu'ils doiuent auoir à Dieu, les actions de graces qu'ils luy doiuent rendre, & l'esperance qu'ils doiuent tousiours auoir en sa bonté, notamment pour l'éternité.

fashioned, in which they are to read what the Father has earnestly inculcated upon them.

The first is a black stick, which is to remind them of the horror that they must have for their innovations and their former superstitions.

The second is a white stick, which marks for them the devotions and the prayers which they [116] shall say every day, and the manner of offering and presenting to God their minor actions.

The third is a red stick, on which is written that which they are to do on Sundays and Feasts,—how they are all to assemble in a great cabin, hold public prayers, sing spiritual Songs, and above all, listen to the one who shall keep these Books or these Sticks, and who will give the explanation of them to the whole assembly.

The fourth is the Book or the stick of punishment, therefore it is wound with little ropes. This Book prescribes the manner of correcting the delinquents with love and charity; to their fervor must be granted what is reasonable, and the excesses to which they are easily inclined must be cut off.

The fifth Book is a stick notched with various marks, which signifies how they are to behave in dearth and in plenty,—the recourse which they must have to God, the thanksgivings that they must render him, and the hope which they must always have in his goodness, especially as regards eternity.

These poor people, withdrawing into their forests, usually separate themselves into three [117] bands; the Father has given to the chief of each squad these five Books, or these five Chapters, which contain all that they must do. It is a truly innocent pleasure to see these new Preachers hold these Books or these

Ces pauvres gens se retirans dans les bois, se diuisent ordinairement en trois [117] bandes: le Pere a donné au chef de chaque escotade ces cinq Liures ou ces cinq Chapitres qui contiennent tout ce qu'ils doivent faire. C'est vn plaisir bien innocent de voir ces nouveaux Predicateurs tenir ces Liures ou ces bastõs d'une main, en tirer vn de l'autre, le presenter à leur auditoire, avec ces paroles. Voila le baston ou le Maffinahigan, c'est à dire le liure des superstitions, c'est nostre Pere qui l'a escrit luy-mesme, il vous dit qu'il n'y a que les seuls Prestres qui puissent dire la Messe & entendre les Confessions, que nos tambours, nos furies & nos fremiffemês de mammelles, font des inuentions du manitou ou du mauuais demon qui nous veut tromper; & ainsi de tous ces autres Liures de bois qui leur seruent autant que les volumes les plus dorez d'une Biblioteque Royale: Dieu parle aussi bien aux petits qu'aux grands, leur docilité les met à l'abry des foudres qui renuersent les esprits pleins d'eux-mesmes.

sticks in one hand, draw forth a stick with the other, and present it to their audience with these words: "Behold the stick or the Massinahigan,"—that is to say, "the book of the superstitions;" "our Father has written it himself. He tells you that it is only the Priests who can say Mass and hear Confessions; that our drums, our sweatings, and our throbbings of the breast are inventions of the manitou or of the evil spirit, who wishes to deceive us;" and so of all those other Books of wood, which serve them as well as the most gilded volumes of a Royal Library. God speaks as well to the small as to the great; their docility shelters them from the strokes of lightning which overthrow minds filled with self.

[118] CHAPITRE VIII.

DE L'HABITATION DE VILLE-MARIE, EN L'ISLE DE MONTREAL.

LA paix, l'union & la concorde, ont fleury cette année dans l'Isle de Môtreal, l'affurance a esté parmy les François, & la crainte a troublé de temps en temps les Sauvages. Auant que d'en rendre la raïson, il fera bon de remarquer que tout ainfi que sous le nom d'Iroquois, nous comprenons diuers peuples, les Annierronnons, les Onietchanons, [*sc.* Onietchronons] les Onontagueronnons, les Sântaronnons, & quelques autres, de mefme auffi sous le nom & sous la langue des Algonquins nous logeons quantité de nations, dont quelques-vnes font fort petites, & d'autres fort peuplées, les Xaïechkariniïek, les Kichesipiriniïek, ou les Sauvages de l'Isle, pource qu'ils habitent vne Isle qui se rencontre sur le chemin des Hurons, les Onontchataronnons, ou la nation d'Iroquet, les Nipisiriniens, les Mataïchkairiniï[e]k, [119] les Sagachiganiriniïek, les Kinïchebiiriniïek, & plusieurs autres depuis la paix faite entre les Annieronnons, les François & leurs alliez: il s'est trouué pour l'ordinaire quelques-vns de toutes ces nations à Montreal.

Tefïêhat, autrement le Borgne de l'Isle, Taïichkaron Capitaine des Onontchataronnons, & Makateïanakisitch Capitaine des Mataïchkairiniïek, s'estoient refolus de demeurer là, d'y passer l'hyuer & d'y

[118] CHAPTER VIII.

OF THE SETTLEMENT OF VILLE-MARIE, IN THE ISLAND
OF MONTREAL.

PEACE, union, and concord have flourished this year in the Island of Montreal; confidence has prevailed among the French, and fear has, from time to time, troubled the Savages. Before giving a reason for this, it will be well to remark that, just as under the name of Iroquois we include various peoples,—the Annierronnons, the Oniwetchronons, the Onontagueronnons, the Sountwaronnons, and some others,—likewise, also, under the name and the language of the Algonquins we include many nations. Some of these are very small, and others very populous: the Wawiechkariniwek, the Kichesipiriniwek or the Savages of the Island—because they inhabit an Island which is encountered on the way to the Hurons,—the Onontchataronnons or the Iroquet nation, the Nipisiriniens, the Mataouchkairiniwek, [119] the Sagachiganiriniwek, the Kinouchebiiriniwek, and several others. Since the peace made between the Annierronnons and the French and their allies, there have been found at Montreal, as a rule, some persons from all these nations.

Teswëhat,—otherwise le Borgne of the Island,—Tawichkaron, Captain of the Onontchataronnons, and Makatewanakisitch, Captain of the Mataouchkairiniwek, had resolved to dwell there, to spend the winter there, and there to plant Indian corn in the

planter du bled d'Inde au Printemps, les faux bruits qui coururent que les Annierronnons n'auoient fait qu'une paix feinte, donnerent l'alarme au camp & firent déloger Tef8ëhat & sa troupe pour se retirer aux trois Riuieres. Les Onontchataronons, dont les ancestres ont autresfois habité l'Isle de Montreal, & qui semblent auoir quelque desir de la reprendre pour leur païs, tinrent ferme, & à leur exemple, les Mata8chkairini8ek.

A ces faux bruits il en suruint vn autre mieux fondé, qui pensa bannir de Montreal tous ces pauvres Sauvages. Les Iroquois Annierronnons leur dirent que les Oneiochronons & les Onontagueronons n'estoient point entrez dans le traité de [120] paix qu'ils auoient fait avec les Algonquins & avec les Hurons, & partant qu'ils se tinssent sur leurs gardes, pource que ces peuples estoient partis pour surprendre les Hurons, & de là venir fondre à Montreal. La terreur en faist quelques-vns, qui s'enfuirent comme les autres. Tef8ëhat qui s'estoit retiré des premiers, enuoye des messagers coup sur coup, pour presser ceux qui restoient, de descendre au plustost, qu'autrement ils sont tous morts; mais la chasse, comme il est croyable, les retient: en effet elle est excellente en ces quartiers, à cause que les animaux pendant la guerre, estoient comme en vn pays neutre, où les ennemis ne battoient ny la campagne, ny les bois. Ces deux escoüades ayans pris resolution de rester, nonobstant tous les dangers dont on les menaçoit, ont passé l'hyuer sans aucun mal, massacrés des animaux en abondance, & cultiués quelques terres au Printemps. Cela ne s'est pas fait sans crainte & sans terreur: car de temps en temps ils prenoient des

Spring. The false reports which were current, that the Annierronnons had made only a feigned peace, gave the alarm to the camp, and caused Teswēhat and his troop to dislodge in order to withdraw to three Rivers. The Onontchataronons, whose ancestors formerly inhabited the Island of Montreal, and who seem to have some desire to recover it as their country, remained firm, and, after their example, the Mataouchkairiniwek.

These false reports were followed by another, better founded, which was likely to banish from Montreal all these poor Savages. The Annierronnon Iroquois told them that the Oneiochronons and the Onontagueronons had not entered into the treaty of [120] peace which the former had made with the Algonquins and the Hurons; and that, consequently, they should hold themselves on their guard, because those tribes had set out to surprise the Hurons, and thence come to attack Montreal. Terror seized some of them, who fled like the others. Teswēhat, who had withdrawn among the first, sends messengers, one after another, in order to urge those who remained to come down as soon as possible,—that otherwise they are all dead; but the chase, it is to be supposed, detained them. Indeed, it is excellent in these quarters, because the game, during the war, was as in a neutral region, where the enemy scoured neither the open country nor the woods. Those two squads, having taken resolution to remain, notwithstanding all the dangers with which they were threatened, have passed the winter without any harm, slain animals in abundance, and cultivated some lands in the Spring. That has not been done without dread and terror,—for from time to time

ombres pour des hōmes, & des phantōsmes pour des veritez. Il est vray neantmoins que ces peuples dont on les auoit menacez, estoient en arme. Nous auons [121] appris ce Printemps qu'ils ont quasi destruit vne bourgade d'Hurons, & que Tefxëhat remontant en son pays, a perdu l'un de ceux qui l'accompagnoient dans vne embuscade qu'ils luy ont dressée. C'est vn ieune homme qui estant frappé d'un coup d'arquebuse, fut rapporté à Montreal: iamais il n'auoit receu aucune instruction, & neantmoins il ouurit tellement les oreilles aux paroles de IESVS-CHRIST, qu'il fit quasi croire à celui qui le baptisa qu'il n'auoit receu ce coup de la mort que pour passer aussi-tost dans la vie par le moyen de ce diuin Sacrement, qui le porta en vn instant de la terre au Ciel. Si ces peuples ne font la paix, comme on espere qu'ils la feront, ou si les Annierronnons ne les empeschent de passer dans leurs terres, comme on les a priez, ils ne donneront aucun repos aux Sauvages qui se retireront à Montreal. Ces barbares ont tesmoigné qu'ils estoient amis des François, mais s'ils venoient chercher des Algonquins ou des Hurons, & qu'ils n'en trouuassent point, ie ne voudrois pas qu'ils rencontraissent des Europeans à leur aduantage: car lors qu'ils viennent en guerre, ils ne prennent point [122] plaisir de retourner les mains vuides en leur pays; ils se font bien souuent des ennemis, quand ils n'en ont pas. Descendons maintenant vn petit plus en particulier: comme cette Ile est en quelque façon frontiere des Iroquois Annierronnons, elle a quasi tout l'hyuer quelques ieunes gens de ces peuples qui viennent voir par curiosité les François & les Algonquins: ce fut vn

they mistook shadows for men, and phantoms for realities. It is true, nevertheless, that those tribes with which they were threatened were in arms. We have [121] learned this Spring that they have nearly destroyed a village of Hurons; and that Teswēhat, going back to his own country, lost one of those who accompanied him, in an ambush that they set for him,—this was a young man who, being hit by an arquebus shot, was carried back to Montreal. Never had he received any instruction, and yet he opened his ears in such a way to the words of JESUS CHRIST, that he almost persuaded him who baptized him that he had received that shot from death, only to pass immediately into life by the means of that divine Sacrament, which bore him in an instant from earth to Heaven. Unless those tribes make peace, as it is hoped that they will do, or unless the Annierronnons prevent them from crossing through their lands, as they have been requested, they will give no rest to the Savages who shall withdraw to Montreal. Those barbarians have shown that they were friends to the French; but if they came to seek Algonquins or Hurons, and found none of them, I would not like them to encounter Europeans when they had the advantage,—for, when they come to war, they take no [122] pleasure in returning empty-handed to their own country; they very often make enemies for themselves, when they have none. Let us now come down somewhat more to particulars. As this Island is, in some sort, a frontier of the Annierronnon Iroquois, it has, nearly all the winter, some young men of those tribes who come through curiosity to see the French and the Algonquins. It was very fortunate that Father Isaac

bon-heur que le Pere Isaac Iogues se trouua en cette habitation, car il les entretenoit dans l'affection & dans le desir de continuer la paix, les disposant petit à petit à luy prester l'oreille, quand il les iroit voir en leur pays.

Ces Barbares regardoient les lieux où ils estoient venus en guerre, où ils auoient massacré des François & des Algôquins, où ils auoiēt pris des prisonniers, & quand on leur demandoit comme ils auoient traité ceux qu'ils auoient emmenez en leur pays: nous n'estions point presens, disoient-ils, quand on les emmena dās nos bourgades, on ne les a point tourmentez. Nous sçauions bien le contraire: car vn ieune Algonquin qui s'est sauué d'entre leurs mains, nous a asseurez qu'il les auoit veu brûler tout vifs, que les Iroquois [123] n'ont iamais traité aucun prisonnier avec plus de rage, qu'ils firent tous leurs efforts pour les faire pleurer, que ces pauvres François ioignoient les mains au milieu des flammes, & qu'ils regardoient vers le Ciel; que les Algonquines captiues en ce pays-là les voyant dans ces horribles souffrances, ne pouuoient contenir leurs larmes, se baissant & se cachant pour pleurer. Ce temps de fureur est passé, ces monstres se changeront en hommes, & d'hommes ils deuiendront des enfans de Dieu. Ce peuple enflé de ses victoires, est superbe iusques dans le pays de ses ennemis; l'un d'eux disoit en chantant ces paroles en face des Algonquins: Je voulois tuer des Algonquins, mais Onontio a arresté ma colere, il a aplany la terre, il a sauué la vie à quantité d'hommes, voulant signifier que sans la paix, il auroit terrassé grand nombre de ses ennemis.

Quelques autres ayans rencontré vne petite cabane

Jogues happened to be in this settlement, for he maintained their kindly feeling and their desire to continue the peace,—preparing them, little by little, to lend ear to him, when he should go to visit them in their own country.

Those Barbarians looked at the places where they had come in war, where they had massacred French and Algonquins, where they had taken prisoners; and when they were asked how they had treated those whom they had led away into their country, “We were not present,” they said, “when they were taken into our villages; they were not tortured.” We know quite the contrary; for a young Algonquin who has escaped from their hands, has assured us that he had seen them actually burned alive; that the Iroquois [123] have never treated any prisoner with greater rage; that they used all their efforts to make them weep; that those poor Frenchmen were joining their hands in the midst of the flames, and were looking toward Heaven; that the Algonquin women, captive in that country, seeing them in those horrible sufferings, were unable to contain their tears,—stooping and hiding themselves in order to weep. That time of fury is passed; those monsters will become changed into men, and from men they will become children of God. This people, elated with its victories, is haughty even in the land of its enemies. One of them was singing these words in the presence of the Algonquins: “I wished to kill some Algonquins, but Onontio has arrested my anger, he has leveled the earth, he has saved the lives of many men,”—intending to signify that, but for the peace, he would have struck down a great number of his enemies.

d'Algonquins qui chaffoient, les femmes les ayans apperceus, s'enfuirent dans le fonds des bois, excepté vne bonne vieille, qui n'ayant plus de jambes, fit de la resoluë: ces Iroquois luy crient qu'ils sont amis: à la bonne heure, [124] répond-elle, entrez dans nostre cabane pour vous delasser: les hommes arriuans sur le soir, trouuerent ces hostes qui se gauffioient de la crainte des Algonquins; mais ceux-cy leur repartirent gentiment: nous ne craignons que les méchans, vous estes bons, ce n'est pas vous qui nous donnez de la peur, mais les Onōtagueronons qui manquent d'esprit, vous ayant refusé d'entrer dans le traité de paix que vous auez fait avec nous.

L'un de ces Iroquois qui sembloit auoir quelque bonne inclination pour les Algonquins, voyant que quelques-vns d'entr'eux prioient Dieu, se glissoit ordinairement parmy eux, quand ils venoient à la sainte Messe: le Pere qui la disoit, s'en estant apperceu, le voulut faire fortir, il répond qu'il croit en Dieu, & qu'il a vn chapelet aussi bien que les autres. Les Algonquins voyans cela, disent qu'il est Chretien: demandez luy, fit le Pere, s'il est baptisé, & comme il s'appelle; qu'est-ce, repartit-il, que d'estre baptisé? c'est, luy dit le Sauuage qui l'interrogeoit, receuoir vne eau de grande importance qui efface toutes les taches & toutes les souilleures de nostre ame: luy qui s'imaginoit [125] que cette eau d'importance, dont ils vouloit parler, estoit de l'eau de vie, & qu'il n'y en auoit point de meilleure au mode: Ah! s'écria-il, les Hollandois m'ont souuent donné de cette eau d'importance, i'en ay tant beu que i'en estois si yure qu'il me falloit lier les pieds & les mains, de peur que ie ne fisse mal à perfonne, tout le

Some others having encountered a small cabin of Algonquins who were hunting, the women, having perceived them, fled into the depth of the woods, except one old woman, who having no more use of her legs, acted the resolute. Those Iroquois shout to her that they are friends; "Very well," [124] she answers, "come into our cabin to refresh yourselves." The men, arriving toward evening, found these guests, who were making sport of the dread of the Algonquins; but the latter answered them gently: "We dread only the wicked; you are good. It is not you who give us fear, but the Onontague-ronons, who are wanting in sense, since they have refused you to enter into the treaty of peace which you have made with us."

One of those Iroquois, who seemed to have some kindly inclination for the Algonquins, seeing that some among them were praying to God, usually slipped in among them when they came to hear holy Mass; the Father who was saying it, having perceived this, wished to make him go forth. He answers that he believes in God, and that he has a rosary as well as the others; the Algonquins, seeing that, say that he is a Christian. "Ask him," said the Father, "if he is baptized, and what he is called." "What is that," he replies, "to be baptized?" "That," the Savage who was questioning him said, "is to receive a water of great importance, which effaces all the spots and stains from our souls." He—who imagined [125] that this water of importance of which they meant to speak was brandy, and that there was none better in the world—exclaimed, "Ah! the Dutch have often given me of that water of importance; I drank so much of it and became

monde se mit à rire de ce beau baptême: il adiousta que les Hollandois luy auoient aussi donné vn nom; l'ayant prononcé, on trouua que c'estoit vn sobriquet, comme nos François en donnent quelquesfois aux Sauuages.

Pour ce qui touche les Algonquins, le Pere qui a eu soin de cette Mission, les a pressés si fortement de se rendre à Dieu & de tirer de la terre vne partie de leur nourriture, que si la crainte des Iroquois supérieurs & quelque mauuais genie ne les fait remonter en leur païs, il est à croire qu'ils composeront avec le temps, s'ils font secourus, vne petite Eglise pleine de pieté. Il ne s'est pas hasté d'en baptiser grand nombre, les Payens mesmes l'en loient publiquement, disans que rien ne les éloignoit tant du Christianisme que la langueur de ceux dont la Foy n'a point [126] d'ame. Les fleurs & les fruits qui se precipitent, sont souuent accueillis du froid & de la gelée.

Entre ceux qu'il a baptisés, il y en a vn qui merite vne loüange tres-particuliere: il a pourfuiuy son Baptême avec vne constance toute aymable, il a donné des preuues de sa Foy toutes particulieres, i'en rapporteray quelques-vnes confusément.

Sa femme luy voulant procurer le Baptême, car elle est fort bien disposée, le loüoit de sa fidelité; il ne se met point en cholere, il ne va point courir la nuit dans les autres cabanes, hélas! dit-il deuant que d'entendre parler de celuy qui a tout fait, ie commettois ces fautes: mais depuis que i'ay appris que cela luy desplaçoit, ie n'y fuis point tombé, il y a trois ans que ie demande le Baptême, ie ne me fâche pas contre ceux qui me le refusent; mais bien contre moy: car i'ay beaucoup offensé Dieu. Vou-

so tipsy that it was necessary to bind my feet and hands, for fear lest I should injure some one." Every one began to laugh at that fine baptism; he added that the Dutch had also given him a name,—having pronounced it, they found that it was a nickname, such as our French sometimes give to the Savages.

As touching the Algonquins, the Father who has had charge of that Mission, has urged them so earnestly to yield themselves to God, and to obtain from the earth a part of their food, that—if the dread of the upper Iroquois and some evil genius do not cause them to go back to their own country—it is to be believed that they will compose, in course of time, if they are assisted, a little Church full of piety. He has not made haste to baptize a great number of them; the Pagans themselves praise him openly for this,—saying that nothing estranged them so much from Christianity as the languor of those whose Faith has no [126] soul. The flowers and fruits which are too early are often greeted with cold and frost.

Among those whom he has baptized, there is one who deserves most special praise; he has sought for his Baptism with altogether delightful constancy. He has given quite extraordinary proofs of his Faith; I will report some of these at length.

His wife, wishing to procure him Baptism,—for she is very well disposed,—was praising him for his fidelity: "He does not grow angry, he does not go running about at night in the other cabins." "Alas!" he said, "before hearing mention of him who has made all, I committed those faults; but since I have learned that they were displeasing to him, I

bon-heur
 habitat
 dans le
 à petit
 en leur

Ces B
 venus en
 & des A
 & quand
 ceux qu'
 n'estions
 mena dâ
 tez. No
 Algonqui
 a assure
 Iroquois
 avec plus
 les faire p
 les mains
 vers le C
 pays-là les
 pouuoient
 cachant p
 ces montr
 ils deuiend
 de ses vie
 de ses ent
 paroles en
 Algonquin
 applany la
 voulant f
 grand non
 Quelque

have not fallen into them. It is three years since I have been asking for Baptism; I am not angry at those who refuse me it, but indeed at myself, for I have greatly offended God." Wishing, on a certain day, to indicate the desire that he had to be a Christian, "I love nothing in the world so much as petun or tobacco," said he; "I love it no more, when they speak to me of Baptism,—that is to say, if, in order to be baptized, it [127] were necessary to give it up, I would have no more desire to smoke." "Yes, but," Mademoiselle d'Allibout answers him, "if thy wife wished to prevent thee from being a Christian, what wouldst thou do?" "I do not love her," he answers, "I love Baptism;" this is their manner of expressing themselves, in order to show their ardor. "I love no one, I love Baptism; the Father can indeed refuse it to me, but he cannot hinder me from praying; and, though he should drive me away from him, I would nevertheless believe in God, in whatever place I might happen to be." His people have often tempted and solicited him to take part in their superstitions,—in their eat-all feasts, and in their sweats or vapor-baths; they told him that he was not yet baptized, and that these were permitted to him. "No," said he, "I will never do anything which displeases God, even though I should not be baptized." As he was not deeply plunged into vice, that torch which lights all men who come into the world, was causing him to see some rays of its light before he had ever heard mention of God. Going to the chase, he said: "I would form this thought in my heart, and sometimes [128] I would utter it with my lips,—'Whoever thou art who ordainest the life and the death of

priere. Mon Pere, cét animal t'appartient, si tu me le veux donner, donne le moy, ie me leue, ie le pourfuis, ie l'attrape, ie luy lance mon espée & ie le faits demeurer sur la place.

Cet hyuer se treuuant mal au milieu des bois, il fut contraint de se coucher sur la neige: comme il estoit échauffé, la neige se fondoit sous luy, mais le froid la tournoit incontinent en glace: se voyant dans cette extremité, il se met à genoux, pousse de son cœur ce peu de paroles: secoure moy, mon Pere, si tu veux, tu le peux faire; mais sçache que tu ne me fâcheras point, si tu ne le fais pas: si i'estois baptisé, ie ne ferois pas marry d'estre malade, ie ne craindrois point la mort, fais moy receuoir le Baptême deuant que ie meure. Ces paroles dites, il se sent fortifié, [129] il se leue, poursuit vn cerf: mais comme les forces luy manquoient, il se met de rechef à genoux, toy qui as tout fait, donne moy cet animal; si tu me le veux donner tu l'as crée, il est à toy; si tu ne veux pas me le donner, ie ne laisseray pas de croire en toy. Il n'auoit pas acheué sa priere que la beste se tourne du costé où il estoit, il se cache pour ne la point épouuanter, s'aproche de son embuscade, il la tuë sans beaucoup de difficulté, puis se mettant à genoux dessus, il en remercia celui qui luy auoit donnée.

Le Pere qui l'instruisoit, se trouuant mal, il le vint visiter, & luy dist: mon Pere, conserue ta vie: si tu meurs, qui nous instruira? qui me baptisera? si nous estions tous baptisez, ie ne me soucierois pas que tu mourusses, & nous aussi: car la mort n'est point mauuaise pour ceux qui croyēt en Dieu, puis qu'ils vōt au Ciel: mais ne te haste pas tant, mon Pere, attend

animals, cause that I kill some for my food; thou wilt do me a favor.' After I had been instructed, I spoke to him with much more love and confidence. Pursuing, this last Autumn, a bear, and not being able to overtake it, I stop quite short, I fall on my knees, and make my prayer: 'My Father, that animal belongs to thee; if thou wilt give it to me, give it to me.' I rise; I pursue and overtake it; I hurl my javelin at it, and cause it to remain on the spot."

This winter, chancing to be sick in the midst of the woods, he was constrained to lie down upon the snow; as he was heated, the snow melted under him, but the cold straightway turned it into ice. Seeing himself in this extremity, he kneels, and utters from his heart these few words: "Help me, my Father; if thou wilt, thou canst do so; but know that thou wilt not anger me if thou doest it not. If I were baptized, I would not be grieved to be sick, and I would not fear death; cause me to receive Baptism before I die." These words being said, he feels himself strengthened; [129] he rises, and pursues a stag; but, as his strength fails him, he kneels again. "Thou who hast made all, give me this animal; if thou wilt give it to me, thou hast created it,—it is thine; if thou wilt not give me it, I will none the less believe in thee." He has not finished his prayer before the beast turns in the direction where he is; he hides himself, in order not to frighten it, approaches from his ambush, and kills it without much difficulty. Then, kneeling over it, he thanked him who had given it to him.

The Father who instructed him chancing to be sick, he came to visit him and said: "My Father, preserve thy life; if thou die, who will instruct us?

que nous ayons tous de l'esprit, il y en a beaucoup qui en veulent auoir: car ils commencent de prier Dieu. Le Pere luy repartit, tu preffes tant qu'on te baptise, peut-estre que tu ne feras rien qui vaille, quand tu le feras? peut-estre que non, respondit-il, [130] car ie n'ay quasi point d'esprit: mais neãtmoins si ie n'auois peur de parler en superbe, ie dirois que ie tiendray bon, & que ie feray constant, du moins i'en ay bonne enuie.

Ces espreuues ont augmenté sa ferueur, & restably l'estime de nostre creance dans l'esprit des Payens. La doctrine de IESVS-CHRIST est adorable en foy: mais si on ne la voit reluire dans les actions des Chrestiens, son lustre ne paroist que tenebres aux yeux des infidelles.

Ce bon Neophyte fut baptisé le iour de sainct Iean Baptiste. Monsieur d'Allibout, qui commandoit à ville-marie, luy fit porter le nom de ce grand precurseur de IESVS-CHRIST: les François & les principaux Sauuages se treuuerent à son Baptisme, sa modestie vrayment Chrestienne ne l'empescha pas de respondre d'une voix forte & constante à toutes les interrogations qu'on luy fit, passant mesme les limites qu'on luy auoit prescrites, de peur de trop de lōgueur, dans les ceremonies: il donnoit à tous coups des marques de sa foy, protestât qu'il la conserueroit, & deffēdroit au peril de sa vie. Quād on luy demanda s'il renonçoit à ses super[sti]tions, [131] au lieu de respondre par vn seul mot, il les nomma toutes en particulier deuant ses compatriottes. I'ay, dit-il, ietté par terre toutes ces sottises, i'ay quitté la pyromantie ou la diuination par le feu; i'ay quitté les

who will baptize me? If we were all baptized, I would not be concerned if thou shouldst die, and we also; for death is not evil for those who believe in God, since they go to Heaven. But be not in such haste, my Father; wait until we all have sense; there are many who will have some, for they begin to pray to God." The Father answered him: "Thou urgest so much to be baptized: perhaps thou wilt do nothing of any account when thou art." "Perhaps not," he answered, [130] "for I have hardly any sense; but nevertheless, if I were not afraid of speaking arrogantly, I would say that I will remain firm, and that I will be constant,—at least, I have a strong desire to be."

These probations have increased his fervor, and restored esteem for our belief in the minds of the Pagans. The doctrine of JESUS CHRIST is adorable in itself; but, unless one sees it reflected in the deeds of Christians, its luster appears only darkness to the eyes of infidels.

This good Neophyte was baptized on the day of saint John the Baptist. Monsieur d'Allibout, who commanded at ville-marie, made him bear the name of that great forerunner of JESUS CHRIST; the French and the principal Savages were present at his Baptism. His modesty, truly Christian, did not prevent him from answering in a strong and steady voice to all the questions that were put to him,—even passing the limits that were prescribed for him, for fear of too much length in the ceremonies. He gave, at every step, marks of the faith, protesting that he would preserve and defend it at the risk of his life. When they asked him if he renounced his superstitions, [131] instead of answering by a single

festins à tout manger; i'ay quitté les estuues ou les fueries superstitieuses, les veuës des choses éloignées, les chãsons agreables au demõ; i'ay quitté la diuination par le fremissement de la mammelle, & s'il faut abandonner quelqu'autre chose, ie suis prest de le faire: ie n'ayme rien, ie ne m'ayme pas moy-mesme, i'ayme la creance & la priere, ce sont ses termes. Vn Capitaine Huron, nommé Iean Baptiste Atironta, se treuuant à son Baptesme, demanda de parler. Apres la ceremonie, la permission luy en estant faite, il apostropha nostre Neophyte en cette sorte: Mon frere escoute moy, ie te nomme ainsi: car en verité tu es mon frere, tant pour ce que nous n'auons plus qu'un mesme Pere, que pour autant que nous portons tous deux le nom de celui que les croyans honorent presentement: tenons ferme en la Foy, ne t'estonne point pour les crieries de tes gens, & ne te mets pas dans l'esprit qu'ils doiuent [132] tous croire: car tu serois trompé, ils ne sont pas tous bien disposez: si tu te regles sur eux, tu seras bien-tost ébranlé, pour moy ie t'affeure que quand ie serois persequuté de tout le monde, & que ie me verrois à deux doigts de la mort, iamais ie ne reculeray en arriere. Le Neophyte luy respondit en peu de paroles fort modestes, i'espere que ie respecteray toute ma vie mon Baptesme, & que la mort n'ébranlera point ma creance. Cecy se passa deuant la Messe, que ce nouveau Chretien entendit pour la premiere fois, avec vne tres-grande consolation. Comme il estoit fort feruent, on l'instruisit en sorte qu'il fut trouué capable de communier le mesme iour de son Baptesme. Dieu n'a aucun égard aux grands ny aux petits, en la distri-

word, he named them all in detail, before his fellow-countrymen. "I have," said he, "flung to the ground all that foolishness. I have given up pyromancy, or divination by fire; I have given up eat-all feasts; I have given up the vapor baths, or superstitious sweats, the visions of distant things, and the songs agreeable to the demon; I have given up divination by the throbbing of the breast; and, if it is necessary to abandon anything else, I am ready to do so. I love nothing,—I love not myself; I love faith and prayer;" such are his own expressions. A Huron Captain, named Jean Baptiste Atironta, chancing to be at his Baptism, asked to speak. After the ceremony, this permission being given him, he addressed our Neophyte in this fashion: "My brother, listen to me. I call thee so, for in truth thou art my brother,—both because we now have but one and the same Father, and since we both bear the name of him whom the believers are now honoring. Let us hold firm in the Faith; be not astonished at the shoutings of thy people, and do not get it into thy mind that they must [132] all believe, for thou wouldst be in error,—they are not all well disposed. If thou rule thyself by them, thou wilt soon be shaken. As for myself, I assure thee that—though I should be persecuted by all the world, and should see myself within two finger-lengths of death—never will I retreat backward." The Neophyte answered him in a few words, very modestly: "I hope that I shall respect my Baptism all my life; and that death will not shake my belief." This occurred before Mass, which this new Christian heard for the first time, to his very great consolation. As he was very fervent, they instructed him so that he was found fit

bution de ses graces: ces deux Sacrements firent vn changement si notable en cét homme qu'encore qu'il ne fut pas ordinairement bien respandu, on remarqua neantmoins vne modestie en luy extraordinaire qui luy a continué iusques à maintenant.

Sur le soir estant venu voir le Pere qui l'auoit baptisé; c'est maintenant, disoit-il, que ie ne crains plus la mort, i'ay depuis [133] ce matin que mes pechez m'ont esté pardonnez, vne si grande enuie de voir mon Pere, qu'il me vient des desirs de mourir; mais que ie viue ou que ie meure, ie tascheray de ne point fottiiller mon Baptisme.

Vn Chrestien vn peu plus aagé luy dist: mon cadet, prenons courage, le chemin du Ciel semble vn petit fascheux, mais il ne l'est pas, quand on croid fortemēt: c'est vne chose bien importante de le fuiure, & bien mauuaise de le quitter: ce n'est pas pour viure long-temps en terre qu'on nous baptise; ce qu'on nous promet, est au Ciel, n'ayme donc plus ce qui est ça bas, puisque tu es baptisé pour aller là haut.

I'ay donné ma parole, i'ay, fit-il, respondu à celuy qui a tout fait, ie luy ay dit que ie croirois en luy toute ma vie, ie n'ay pas enuie de mentir; ie l'ay-mois deuant que d'estre baptisé. S'il me venoit quelque sōge, ie le priois d'empescher le diable qu'il ne me trompast. S'il me venoit vne pensée de prendre vne seconde femme, il m'en venoit vne autre que ie le fascherois, & aussi-tost ie quittois ma pensée: si i'estois malade, ie ne luy demandois la guerison [134] que pour estre baptisé: maintenant que ie le suis, mon cœur n'a autre pensée que d'estre avec luy.

to receive communion the same day of his Baptism. God does not consider either the great or small, in the distribution of his favors; these two Sacraments made so notable a change in this man that, although he was not usually very conspicuous, there was, nevertheless, remarked in him an extraordinary modesty which has continued with him even until now.

Toward evening, having come to see the Father who had baptized him, "It is now," he said, "that I no longer fear death; I have since [133] this morning, when my sins were pardoned, so great a wish to see my Father, that there come to me desires of dying; but, whether I live or die, I will try not to stain my Baptism."

A Christian, somewhat older, said to him: "My younger brother, let us take courage; the way to Heaven seems rather difficult, but it is not so when one believes thoroughly. It is a very important thing to follow that road, and very dangerous to leave it. It is not in order to live long on earth that we are baptized; what they promise us is in Heaven. Therefore, love no more that which is here below, since thou art baptized in order to go there above."

"I have given my word; I have," said he, "answered to him who has made all; I have told him that I would believe in him all my life. I have no wish to lie; I loved him before being baptized. If there came to me any dream, I entreated him to prevent the devil from deceiving me. If there came to me a thought of taking a second wife, there came to me another,—that I should offend him; and immediately I gave up my thought. If I was sick, I asked him for health, [134] only in order to be

Quelques iours apres son Baptefme, vn certain Sauvage qui eft en quelque confideration parmy ces gës, & qui a pris noftre Neophyte pour fon fils adoptif, depuis vn affez long-temps, cõmit quelque infolëce que le Pere iugea digne d'une bonne reprehenfion. Ce barbare extremement fuperbe, fe voulut fafcher cõtre noftre Neophyte, l'aborda & luy dift: Si vous ne reconnoiffiez Dieu pour voftre pere, ie ne vous feray plus enfant: fi vous luy obeiffiez, ie vous obeiray: fi vous le quittez, ie vous quitteray: vous fuyez le Pere qui nous inſtruit, quand il me frapperoit, ie l'irois voir: qu'eſt-ce qu'il vous a iamais demandé, finon que vous aymaffiez la paix, & que vous obeiffiez à celui qui a tout fait? Son Pere luy reſpondit, pour toy mon enfant, tu peux croire, tu peux aymer la priere, car tu n'es point méchant; c'eſt en vain pour moy que ie prierois, i'ay [t]rop de colere & trop de malice, il me [f]audroit aller tous les iours à confeſſe, & encor ne pourroi-je m'amender.

Vn ſien oncle defia bien aagé, eſtant arriué [135] à Montreal, auffi-toſt noſtre Neophyte l'aborde, le préche, l'incite à écouter les diſcours du Pere, il l'amene doucement, & pour l'engager, il luy dift: mon oncle, iamais, ſi vous croyez en Dieu, ie ne me ſepareray d'auec vous ny en terre, ny au Ciel; vous ne ferez pas ſi toſt baptifé que ie vous obeiray en tout ce que vous voudrez; que ſi vous perſeuererez au ſeruice des demons, il nous faudra ſeparer de bonne heure; eſcoutez le Pere, & vous apprendrez qu'il y a une autre vie que celle que nous menons en terre, bien differente des contes qui nous diſent que les ames s'en vont où le Soleil ſe couche. Cét oncle luy

baptized; now that I am, my heart has no other thought than to be with him."

Some days after his Baptism, a certain Savage—who is in some consideration among these people, and who has taken our Neophyte for his adopted son, for a long time past—committed some insolent act which the Father judged worthy of a suitable rebuke. That barbarian, extremely haughty, chose to be angry with our Neophyte, who accosted him and said: "If you do not acknowledge God as your father, I will no longer be a son of yours; if you obey him, I will obey you; if you leave him, I will leave you. You shun the Father who instructs us; though he should strike me, I would go to see him. What has he ever asked of you, but that you should love peace, and that you should obey him who has made all?" His Father answered him: "As for thee, my child, thou canst believe, thou canst love prayer, for thou art not wicked. As for me, it is in vain that I should pray,—I have too much anger and too much malice; I would have to go every day to confession, and even then I could not reform myself."

An uncle of his, already quite aged, having arrived [135] at Montreal, forthwith our Neophyte accosts him, preaches to him, and incites him to listen to the discourses of the Father. He leads him gently, and in order to pledge him, he said to him: "My uncle, never, if you believe in God, will I separate myself from you, either on earth or in Heaven. You will no sooner be baptized than I will obey you in all that you shall wish; but if you persevere in the service of the demons, we shall have to separate soon. Listen to the Father, and you will learn that

promit qu'il se feroit instruire, mais en ce temps-là on fit descendre à Kebec pour quelques affaires le Pere qui entendoit la langue Algonquine: celui qui devoit aller en sa place, tardant trop au gré de ce bon Chrestien, il monte dans son canot, fait enuiron foixâte lieuës de chemin avec vn bon vieillard, vient trouuer le Pere, & luy dit: Tu t'en es allé sans nous dire adieu, pendant que nous estions à la chasse, nous te venons requerir, retourne, mon Pere, tout le monde est triste là haut, chacun baïsse la teste, personne [136] ne dit mot: ceux qui parlent, disent que tu n'as point d'esprit de quitter tes enfans. Le Pere fut touché & leur promit qu'il remonteroit, quand les vaisseaux pour lesquels il estoit descendu, feroient sur leur depart. Ce bon Neophyte remontant à Montreal, fut faisi en chemin d'une fièvre chaude, si violente qu'il le fallut décharger du canot, comme vn corps mort. Sa femme accourt & se lamente, tous ceux qui le regardoient, crioient que c'en estoit fait: deux Sorciers & Iongleurs le viennent voir, & luy font offre de leurs chants & de leurs tambours pour le guerir: Je suis Chrestien, respondit-il, ie ne crains point la mort: quand vostre art me pourroit guerir, ie ne m'en voudrois pas seruir. Vn Payen qui se trouua present, & qui a quelque bonne inclination pour la Foy, luy dist: Je te sçay bon gré, c'est ainsi qu'il faut garder la parole qu'on a donnée à celui qui a tout fait. Ce pauvre malade fut rapporté la veille de S. Ignace, & le lendemain matin vn Pere de nostre Compagnie l'allant visiter, luy dist, qu'à tel iour estoit mort vn grād Sainct qui auoit grandement aymé la conuersion de tout le monde, qu'il estoit

there is another life than the one that we lead on earth, very different from the tales which tell us that souls go away to the place where the Sun goes down." This uncle promised him that he would become instructed; but at that time the Father who understood the Algonquin language was obliged to go down to Kebec on some business. The Father who was to go in his place delaying too long to suit that good Christian, he embarks in his canoe, makes about sixty leagues of distance with a good old man, comes to find the Father and says to him: "Thou wentest away without saying good-by to us, while we were at the hunt. We come to claim thee; return, my Father. Every one is sad up there; each lowers his head, and no one [136] says a word; those who speak say that thou hast no sense, to leave thy children." The Father was touched, and promised them that he would go up again when the vessels, for which he had come down, should take their departure. This good Neophyte, going back to Montreal, was seized on the way with a burning fever,—so violent that it was necessary to remove him from the canoe, like a dead body. His wife hastens to him and laments; all those who looked at him cried that it was all over with him. Two Sorcerers and Jugglers come to see him, and make him an offer of their songs and of their drums, to cure him. "I am a Christian," he answers; "I do not fear death; and, even if your art could heal me, I would not use it." A Pagan who happened to be present, and who has some kindly inclination for the Faith, said to him: "I am pleased with thee; that is the way one must keep the word that one has given to him who has made all." This poor patient was brought back

puissant auprès [137] de Dieu, qu'il luy confeilloit d'implorer son secours; qu'au reste il s'en alloit célébrer la sainte Messe, & qu'il se fouiendroît de prier Dieu pour luy. Le malade se confesse, il a recours à Dieu par l'intercession de S. Ignace, & la fièvre en vn moment le quitte: il estoit ardent comme le feu, il se trouue frais, comme vn poisson, il repose fort doucement, en vn mot il est guery. Cela le toucha si fort qu'il voulut en donner la louange à Dieu devant ceux qui l'auoient condamné à mort, il prepare vn festin du premier bled d'Inde cultiué par les Sauvages: les conuiez croyoient que c'estoit vn festin d'adieu, & qu'il estoit aux abois: ils entrent en sa cabane, le voyent sain & gaillard, l'écoutent avec estonnement. Ce ne sont pas, dit-il, les tambours qui m'ont rendu la vie, ie n'ay plus de commerce avec les demons; c'est le Dieu du Ciel qui m'a retiré de la mort: ils confesserent tous que cette guerison estoit extraordinaire, & qu'un trespasé, comme ils le faisoient, ne pouuoit pas resusciter de soy-mesme & en si peu de temps.

Le coucheray en passant vne gentille responce que fit sa femme: elle se nomme [138] en sa langue Kamateſingſetch, c'est à dire qui a la face noire. Le Pere voyant qu'elle se cabanoit avec ses gens sur vn petit ruisseau, luy dist en riant: Le voy bien que tu te loges exprés sur le bord de ces eaux, pour te laver, en sorte qu'on ne te nomme plus la face noire: tu veux changer de nom, tu veux estre appelée Kaſbingſetch, c'est à dire la face blanche. Helas! mon Pere, respondit-elle, il n'y a que les eaux du Baptême que tu me refuses, qui me puissent faire

on the eve of St. Ignace; and the next morning a Father of our Society, going to visit him, told him that on such a day had died a great Saint, who had earnestly desired the conversion of all the world; that he was powerful with [137] God. The Father advised him to implore his help; and said that, furthermore, he was on his way to celebrate the holy Mass, and that he would remember to pray to God for him. The sick man confesses; he has recourse to God, through the intercession of St. Ignace, and the fever in a moment leaves him: he was burning like fire, but finds himself cool as a fish; he rests very quietly; in a word, he is cured. That so deeply touched him that he wished to give the praise for it to God before those who had doomed him to death. He prepares a feast of the first Indian corn cultivated by the Savages: the guests believed that it was a farewell feast, and that he was in extremity. They enter his cabin, see him sound and merry, and listen to him with astonishment. "It was not," he says, "the drums which restored my life,—I have no more dealings with the evil spirits; it is the God of Heaven who has delivered me from death." They all acknowledged that this cure was extraordinary, and that a man deceased, as they regarded him, could not revive by himself, and in so little time.

I will indite, in passing, a neat answer made by his wife; she is named, [138] in her own language, Kamakatewingwetch,—that is to say, "who has the face black." The Father, seeing that she had a cabin with her people at a little brook, said to her, laughing: "I see well that thou lodgest on the edge of these waters expressly to wash thyself, so that thou mayst no more be named 'the black face.' Thou

changer de nom: cette riuere ne sçauroit blanchir mon ame: ce qu'elle desiroit si ardemment, luy a esté accordé depuis peu.

Pendant que le Pere estoit absent, vn ieune Chrestien se voulant marier, s'adressa à Madamoiselle d'Allibout qui entend assez gentiment la langue Algonquine: Puisque tu nous entends bien, luy dit-il, ne pourrois-tu pas bien suppleer au deffaut du Pere? nous nous sommes donnez parole vne ieune fille Chrestienne & moy, ie te supplie, marie nous publiquement en l'Eglise: car le Pere nous deffend de nous marier en secret. Cette simplicité fit rire cette bonne Damoiselle, qui luy repartit, non sans quelque rougeur [139] qu'il falloit ou attendre le Pere, ou descendre iusques à Kebec.

Vn vieillard aagé peut-estre de 80. ans, s'est retiré à Montreal: Voicy, dit-il, mon pays, ma mere m'a raconté qu'estant ieunes les Hurons nous faisant, la guerre nous chasserent de cette Isle, pour moy i'y veux estre enterré auprès de mes ancestres. Cet homme a esté guerrier, sa pensée estoit bien éloignée de nostre creance; estant tombé malade le Pere le visita, luy parle d'une autre vie pleine de plaisirs, ou de douleurs: mais comme il ne pensoit qu'à la terre, il n'auoit point d'oreilles ny pour le Paradis, ny pour l'Enfer. Le Pere voyāt que la douceur n'entroit point dans cette ame, le prêchant certain iour fort extraordinairement avec des menaces d'un supplice eternal, cela ne l'ébranla point. Les Sauvages Chrestiens de sa cabane épouuantez de cette opiniastrété, s'écriēt: Prions pour luy, mon Pere, afin que Dieu luy donne de l'esprit, il ne sçait pas ce que

wishest to change thy name; thou wouldst like to be called Kaoubingwetch,"—that is, "the white face." "Alas! my Father," she answered, "nothing but the waters of Baptism, which thou refusest me, can cause me to change my name; this river cannot whiten my soul." What she desired so ardently was granted her not long ago.


While the Father was absent, a young Christian, wishing to marry, addressed himself to Mademoiselle d'Allibout, who has a very ready knowledge of the Algonquin language. "Since thou understandest us well," he says to her, "canst thou not indeed supply the lack of the Father? We have given our word to each other, a young Christian girl and I; I beseech thee, marry us publicly in the Church: for the Father forbids us to marry in secret." This simplicity made that good Damoiselle laugh; she answered him, not without some blushes, [139] that it was necessary either to await the Father, or go down to Kebec.

An old man, aged perhaps 80 years, has retired to Montreal. "Here," said he, "is my country. My mother told me that while we were young, the Hurons making war on us, drove us from this Island; as for me, I wish to be buried in it, near my ancestors." This man has been a warrior; his mind was very averse to our belief. Having fallen sick, the Father visits him, and speaks to him of another life, full of pleasures or of pains; but, as he was thinking only of the earth, he had no ears either for Paradise or for Hell. The Father, seeing that mildness entered not into that soul, preached to him on a certain day with unusual force, and with threats of an eternal torture; but that moved him not. The Christian

d'estre brûlé pour iamais au pays des demons. Le Pere se met à genoux, & en suite tous les Chrestiens, & mesme encore tous les Payens, il prie d'une voix forte, il coniure celui qui a tant souffert [140] pour les hommes d'avoir pitié de ce pauvre miserable, qu'on ne croyoit pas devoir passer la nuit, tout le monde repete mot à mot la mesme priere. Ce pauvre vieillard estonné de cette façon de faire, fut touché, les larmes luy tombent des yeux, il s'écrie en sanglotant: Je fuis meschant, ie n'ay point d'esprit, ie quitteray bien aisément les festins à tout manger, les chants superstitieux; mais ma colere m'a rendu meschât par toute la terre, iusques aux riuages de l'autre mer: Priez pour moy, disoit-il, pleurant à chaudes larmes, afin que toutes mes malices soient effacées. Le Pere le voyât bien disposé, le caresse, le pense luy-mesme: En un mot ce pauvre homme retourne encor en santé, il dit maintenant par tout que le Pere l'a guery, & qu'il luy a enseigné des choses qui le font reuiure.

Quand on luy disoit qu'il feroit un iour dans la fleur de son aage, & que cette fleur ne flaitiroit iamais, & que le Fils de Dieu s'estant fait homme, nous auoit acquis ce bon-heur, il ne pouoit contenir sa ioye: O Nicanis, ce que tu dis, est admirable, parle bien haut & m'enseigne souuent, c'est tout de bon que ie veux croire.


On ne pouoit deuant cette touche, luy [141] faire reconnoistre ses offenses, il estoit le plus innocent homme du monde: l'estois bon, disoit-il, deuant que tous les Sauvages qui sont sur la terre, fussent nez, il se croyoit le plus aagé des hommes. Si tost qu'il



Savages of his cabin, frightened at this obstinacy, exclaim: "Let us pray for him, my Father, to the end that God may give him sense; he knows not what it is to be burned forever in the country of the demons." The Father kneels down, and afterward all the Christians, and even all the Pagans also; he prays in a loud voice,—he entreats him who has so greatly suffered [140] for men, to have pity on this poor wretch, who, it was believed, could not survive the night; every one repeats, word for word, the same prayer. The poor old man, astonished at such a proceeding, was touched; the tears fall from his eyes, he exclaims, with sobs: "I am wicked, I have no sense. I shall very easily give up the eat-all feasts and the superstitious songs; but my anger has rendered me wicked throughout the earth, even to the shores of the other sea. Pray for me," he said, weeping with hot tears, "to the end that all my evil acts be washed away." The Father, seeing him well disposed, soothes him, and himself nurses him. In a word, that poor man again returns to health; he now says everywhere that the Father has cured him, and that he has taught him things which make him live again.

When he was told that some day he should be in the flower of his youth, and that this bloom would never wither; and that the Son of God, having been made man, had acquired for us that happiness, he could not contain his joy. "O Nicanis, what thou sayest is admirable; speak very loud, and teach me often: it is in good earnest that I wish to believe."

One could not, before this stroke, [141] make him acknowledge his offenses,—he was the most innocent man in the world. "I was good," he would



fut touché, il parla bien vn autre langage, il se disoit le plus mefchant qui fut fous le Ciel; il inuitoit tous les gens à écouter la doctrine de IESVS-CHRIST; on l'entendoit la nuit prier Dieu, refterant par vn long-temps vne mefme priere toute pleine d'affection, il se faisoit instruire comme vn enfant; se glorifiant quand il retenoit quelque poinct de nostre creance, il repetoit fa leçon pendant la nuit, fouhaitant de fçauoir bien-toft ce qui estoit neceffaire pour receuoir le Baptesme.

Il auoit esté pris plusieurs fois des Iroquois: le priois, disoit-il, celuy qui nourrit & qui conferue les hōmes, & ie croyois tousiours qu'il m'ayderoit à me fauuer, lors mefme que mes amis me brûleroient defia.

Les abyfmes de la prouidence de Dieu, font extremement profonds. Cet homme qui a passé toute fa vie dans vne liberté de Sauuage, & dans la fureur de la guerre, [142] deuint vn petit agneau deuant fa mort, tout prest de lauer les taches de son ame dans le fang de celuy qui a voulu estre la victime & le sacrifice pour nos pechez.

L'vne des choses que nous inculquons plus fortement aux Sauuages, est d'auoir recours à Dieu du fonds de leur cœur, de le prier dans les befoins, & de se confier en fa bonté & en fa toute-puiffance: voicy ce quelques-vns d'entr'eux nous ont rapporté.

Deux Sauuages Payens estans affamez pourfuiuoient vn Cerf; l'vn le fuiuoit à la pifte dans le bois, l'autre trauerfoit vne riuere glacée pour luy couper chemin, se voyant tous deux hors d'haleine, ils se mettent à genoux, l'vn fur la neige & l'autre

say, "before all the Savages who are on the earth were born,"—he believed himself the oldest of men. As soon as he was stricken, he spoke a very different language,—he called himself the most wicked person beneath the Sky. He invited all his people to listen to the doctrine of JESUS CHRIST; he was heard at night, praying to God, reiterating a long time the same prayer, all full of affection; he became instructed, like a child. Glorifying when he retained some point of our belief, he repeated his lesson during the night,—desiring to know very soon what was necessary in order to receive Baptism.

He had been captured several times by the Iroquois. "I prayed," he said, "to him who feeds and preserves men; and I always believed that he would aid me to escape, even though my friends should already be burning me."

The depths of the providence of God are extremely profound. This man, who has spent all his life in a Savage's freedom, and in the fury of war, [142] became a little lamb before his death,—all ready to wash the stains from his soul in the blood of him who consented to be the victim and the sacrifice for our sins.

One of the things which we inculcate most strongly upon the Savages, is to have recourse to God from the depths of their hearts, to pray to him in their needs, and to trust themselves to his goodness and to his omnipotence. Here follows what some among them have related to us.

Two Pagan Savages, being famished, were pursuing a Stag; the one was following it by the trail in the woods, the other was crossing a frozen river in order to cut off its course. Finding themselves

glace, fans que l'un sceut le deſſein de l'autre; leur priere eſtant faite, ils ſe ſentent fortifiez, ils reprennent courage, pourſuiuent leur proye avec plus d'ardeur, l'ayants laſſée, la tuent, & ſe mettent à genoux ſur ſon corps, remercians Dieu de leur auoir donné à manger.

Deux ieunes Chreſtiens ayant pourſuiuy trop opiniaſtément vn Elan, fans rien porter avec eux qu'une épée, furent quatre iours dans la neige & dans la rigueur [143] d'un froid eſtrange, fans feu & fans autre abry qu'un meſchant bout de couuerture tout vſé qui leur ſeruoit de robe, de liſt, de feu & de maiſon. Se trouuans dans cette extremité, le plus foible des deux dit à ſon compagnon, ie n'en puis plus, ie ſuis mort, ſe tournant vers Dieu au fond de ſon ame. Il nous diſt apres qu'il ſentit tout à coup vne chaleur qui ſe répandit par tout ſon corps, & qui luy continua toute la nuit, & par ce moyen luy ſauua la vie & à ſon compagnon: car il le rechauffoit par cette ardeur, qui le faifoit, diſoit-il, quaſi ſuer.

Vn Sauuage Payen, & d'un tres-mauuais naturel, voyant ſon enfant aux abois, vient treuuer le Pere, & luy dit: tu nous dis que ceux qui ſont baptifez, vont au Ciel, & qu'ils ſont remplis de delices, viens donc, ie te prie, baptiſer deuant ſa mort mon enfant: car ie luy veux procurer ce bon-heur, l'amour naturel avec vn petit grain de Foy, ſont capables de faire ſauuer vne ame. Le Pere luy dit, pourquoy ne te procures tu pas ce meſme bon-heur à toy-meſme? attends, dit-il, encore quelque temps, ie ſuis maintenant trop meſchant. Le premier iour de l'an, [144] on tira quelques pieces de canon dès le poinct du iour pour

both out of breath, they kneel down,—the one on the snow, and the other on the ice, without knowing each other's purpose. Their prayer being done, they feel themselves strengthened; they take fresh courage and pursue their prey with more ardor. Having fatigued it, they kill it, and kneel over its body, thanking God for having given them food.

Two young Christians—having too obstinately pursued an Elk, without carrying with them anything but a javelin—were four days in the snow and in the rigor [143] of an unusual cold, without fire and without other shelter than a sorry piece of blanket, all worn, which served them as robe, bed, fire, and house. Finding themselves in this extremity, the weaker of the two said to his companion: "I can do no more; I am dead,"—turning toward God in the depth of his soul. He told us afterward, that he felt all at once a warmth which spread itself over all his body, and which continued with him the whole night, and thus saved his life and his companion's, for he warmed him also with that heat, which made him, he said, almost sweat.

A Pagan Savage, and one of a very evil nature, seeing his child in extremity, comes to find the Father and says to him: "Thou tellest us that those who are baptized go to Heaven, and that they are filled with rapture. Come then, I beg thee, to baptize my child before its death; for I wish to procure it this happiness." Natural love, with a little grain of Faith, is able to effect the salvation of a soul. The Father said to him: "Why dost thou not procure this same happiness for thyself?" "Wait," said he, "some time longer; I am now too wicked." The first day of the year, [144] some pieces of

honorer la Feste: les Sauvages allarmez accourent, demandent ce que c'est, on leur dit qu'à mesme iour le Fils de Dieu auoit esté nommé I E S V S: c'est à dire Sauueur, & que le bruit des canons donnoit à entendre qu'il le falloit honorer: allons, se dirent-ils, les vns aux autres, & luy rendons ce mesme honneur: ils chargent leurs arquebuses, & font vne salue fort gentille.

Le iour du fainct Sacrement, ils voulurent affister à la Procession: on fit marcher vne escotade d'arquebusiers François, les Payens estoient de la partie aussi bien que les Chrestiens. Ils marcherent tous deux à deux, avec vn bel ordre & vne belle modestie, depuis la Chappelle iusques à l'Hospital, où on auoit dressé vn beau Reposoir. Il est bien difficile de voir I E S V S - CHRIST honoré par des Barbares, sans en ressentir de la ioye iusques au profond du cœur.

Pour conclusion de ce Chapitre, ie diray deux mots de grande consolation. Le Capitaine Huron, dont i'ay fait mention cy-dessus, ayant veu la beauté des bleds d'Inde de Montreal, a pris resolution d'aller [145] querir sa famille, & d'en amener encore vne autre pour y venir faire leur demeure; s'il continuë dans sa pensée, il ébranlera beaucoup d'Hurons, & ie ne puis douter que si les Iroquois plus hauts ne descendent point iusques à Montreal, cette Isle ne se peuple de Sauuage[s] avec le temps, & que Dieu n'y soit honoré.

Le Pere Ifaac Iogues qui est retourné aux Iroquois pour y passer l'hyuer, a dans ses ordres de faire tout son possible d'inciter à la paix tous les Iroquois supérieurs, qu'il verra dans les bourgades des Annierron-

cannon were fired at daybreak, to honor the Feast; the Savages run up in alarm, and ask what that is. They are told that on that day the Son of God had been named JESUS, —that is, "Savior;" and that the noise of the cannon signified that he should be honored. "Come," they said to one another, "and let us render him that same honor;" they load their arquebuses, and fire a very neat salute.

On the day of the blessed Sacrament, they wished to be present in the Procession; there was in the march a squad of French arquebusiers, and the Pagans, as well as the Christians, took part therein. They all marched two by two, in fine order and with becoming modesty, from the Chapel even to the Hospital, where had been set up a beautiful temporary Altar. It is very difficult to see JESUS CHRIST honored by Barbarians, without feeling joy thereat, even to the depth of the heart.

As conclusion to this Chapter, I will make two statements of great consolation. The Huron Captain whom I mentioned above, having observed the fine appearance of the Indian corn at Montreal, has taken the resolution to go [145] and fetch his family, and to bring still another, in order to come and make their dwelling there. If he continues in his purpose, he will influence many Hurons; and I cannot doubt that, unless the upper Iroquois come down as far as Montreal, that Island will be peopled with Savages in course of time, and that God will be honored there.

Father Isaac Jogues, who has returned to the Iroquois to pass the winter there, has among his orders to do all in his power to incline to peace all the upper Iroquois whom he shall see in the villages

nons; & en cas de refus, il a commission de presser fortement les Annierronnons de les empêcher de venir sur la Rivière des prairies, par où passent les Hurons bornans leurs guerres sur le grand fleuve de saint Laurent bien loing au delà de Montreal, ou du moins de leur défendre de ne point approcher de cette Île, ny des pays qui sont vis à vis de leurs bourgades: comme étant en quelque façon de leur district. Si Dieu nous accorde cette benediction, cette Île fera le centre de la paix: comme elle a esté l'objet de toutes les guerres. La patience, & la confiance emportent tout.



of the Annierronnons; and, in case of refusal, he has commission strongly to urge the Annierronnons to prevent the former from coming upon the River des prairies, where the Hurons pass,—limiting their wars on the great river of saint Lawrence very far beyond Montreal,—or at least to forbid them to approach that Island, or the countries which are opposite their villages, as being in some sense of their own district. If God grant us this blessing, that Island will be the center of the peace, as it has been the object of all the wars. Patience and confidence overcome everything.

[146] CHAPITRE IX.

DE QUELQUES BONNES ACTIONS, & DE QUELQUES
BONS SENTIMENS DES SAUAGES CHRESTIENS.

VN François ne pouuant tirer vengeance d'un tort qu'il croyoit luy auoir esté fait, prit resolution de faire tomber en peché le plus de Sauages qu'il pourroit, afin de perdre le pays, n'ignorant pas non plus que ce mal-heureux Conseiller dont il est parlé dans l'Escripture, que le moyen de perdre un peuple, c'est de le faire bander contre son Dieu : il caiole quelques filles, les inuite à boire à dessein de les enyurer pour passer d'un crime à un autre. Les femmes Sauages ne font non plus blâmées de leurs compatriottes, pour sçauoir tenir une tace en main que les Angloises, ou les Flamandes : celles-cy ayant beu, cét impie s'approche pour les caresser : mais une Chrestienne qui estoit de la bande, prit la parole. Je voy bien ton dessein, mal-heureux que [147] tu es : c'est le peché, & non la charité qui t'anime : Va meschant, n'a-tu point de honte, toy qui es baptisé dès ta naissance, de nous porter au mal, ne pense pas nous perdre par tes bien-faits, nous craignons celuy qui a tout fait, nous ne voulons pas l'offencer. Cét homme bien estonné perdit la parole, Dieu le toucha par la voix d'une femme, il va trouuer le Pere qui a soin des Sauages, il s'accuse ingenuement de sa faute, protestant qu'il alloit changer de vie, & de brisée, & qu'au lieu de scandaliser les Sauages, il feroit son possible pour cooperer à leur conuersion.

[146] CHAPTER IX.

OF SOME GOOD DEEDS AND SOME GOOD SENTIMENTS
OF THE CHRISTIAN SAVAGES.

A FRENCHMAN, unable to take revenge for a wrong which he believed had been done him, took the resolution to entice into sin as many Savages as he could, so as to ruin the country,—not being ignorant, any more than that miserable Counselor of whom there is mention in Scripture, that the way to ruin a people is to cause it to take sides against its God. He cajoles some girls, and invites them to drink, on purpose to intoxicate them, in order to pass from one crime to another. The Savage women are not more blamed by their fellow-countrymen for knowing how to hold the cup in their hands, than the English women or the Flemish. These girls having drunk, that impious one approaches to caress them; but a Christian girl who was of the company began to speak: “I see well thy design, wretch that [147] thou art; it is sin, and not charity, that animates thee. Begone, base man; hast thou no shame, thou who art baptized from thy birth, to incline us to wrong? Do not think to ruin us by thy favors; we fear him who has made all,—we do not wish to offend him.” That man, much astonished, had no more to say; God touched him by the voice of a woman. He goes to find the Father who has charge of the Savages; he frankly accuses himself of his sin, protesting that he was going to

Vn infidele ayant passionnément vne fille Catechumene, la visite souuent, luy donne des indices de son amour, mais en vain : car il est tousiours constamment rebuté. Ce miserable croyant que la Foy seule conferuoit la pureté dans cette ame, ne parle plus de sa passion : mais il s'efforce de saper doucement ce qui luy fait resistance. Il iette des brocars contre la Foy, il se gauffe de ceux qui croient à des estrangers, en vn mot il reuoque nostre creance en doute. Cette bonne fille decourant sa malice, luy dit : tu te [148] trompes bien fort, n'ayant pû m'ébranler d'vn costé, tu m'attaques de l'autre. Scache que la priere est la chose la plus precieuse que i'aye au monde, tu m'osterois plustost la vie que la Foy. Ce frippon estoit nepueu d'une femme veritablement Chrestienne qui luy seruoit de mere, elle defeichoit tous les iours voyant ses débauches. Le Pere qui la conduisoit s'estant apperceu de son ennuy, luy en demanda la raison, hélas ! dit-elle, si quand quelqu'un de nos amis est pris des Iroquois pour estre brûlé, nous en ressentons de la douleur quasi iusques à la mort : comment pourrois-je viure voyant l'un de mes plus proches, lié par les demons, qui s'efforcent de le ietter dans vn feu eternal ?

Vn autre infidele secourant vne pauvre veufue Chrestienne, luy demanda pour recompense ce que la pudeur & la loy de Dieu deffendent de donner : hélas ! fit-elle, ce que tu desires, est hors de ma puissance, ie ne puis plus fascher celuy qui a tout fait : car ie suis Chrestienne : oüy mais, repart-il, qui te prestera secours dans ta necessité ? où trouueras-tu des robes, & des viures ? la Foy ne t'en donnera [149] pas. Ta parole ne vaut rien, les robes & les viures

change the conduct and course of his life; and that, instead of scandalizing the Savages, he would do his utmost to coöperate in their conversion.

An infidel, passionately loving a girl who was a Catechumen, visits her often and gives her indications of his love,—but in vain, for he is always steadfastly rejected. This wretch, believing that the Faith alone preserved purity in that soul, speaks no more of his passion; but he strives quietly to undermine that which offers him resistance. He casts taunts at the Faith, he jeers at those who believe in strangers; in a word, he calls in question our belief. That good girl, discovering his malice, says to him: “Thou [148] art very much deceived; not having been able to unsettle me in one direction, thou attackest me in the other. Know that prayer is the most precious thing that I have in the world: thou shouldst sooner take away my life than the Faith.” This deceiver was nephew to a truly Christian woman, who was to him as a mother; she was wasting away every day, seeing his debauches. The Father who directed her, having perceived her trouble, asked her the reason of it. “Alas!” she said, “if, when one of our friends is taken by the Iroquois, to be burned, we feel grief for it, almost even unto death, how could I live, seeing one of my nearest kindred bound by the demons, who are striving to cast him into an eternal fire?”

Another infidel, helping a poor Christian widow, asked her, as recompense, that which decency and the law of God forbid to give. “Alas!” she said, “**what** thou desirest is beyond my power; I cannot further offend him who has made all, for I am a Christian.” “Yes,” he answers, “but who will

ne font pas d'importance, la Foy est de prix & de valeur; cela dit, elle s'éloigne de cét impudent, & Dieu ne l'abandonna pas.

Comme elle est d'une assez belle humeur, quelque temps apres un autre l'attaqua, tu ne fçais peut-estre pas luy dit-elle, que ie prie & que ie suis baptisée. A ces paroles il tire un collier de 7. ou 800. grains de Porcelaine pour l'eblouir, elle luy repart en se moquant de luy, ny toy ny tes presens ne valent rien, la parole de Dieu est considerable, si tu te veux damner, damne toy tout seul, n'en traîne point d'autres apres toy.

Un ieune homme Chrestien, auoit parlé dans les bois à une autre femme que la sienne: il ne fut pas si tost arriué en la demeure des François, que ceux qui l'auoient veu, l'accuserent publiquement au Pere. Ce pauvre homme assez coupable demande pardon de son offence, se vient confesser avec de grosses larmes, protestant que iamais plus il ne causeroit un tel scandale. Son seul regret fut que le Pere luy auoit donné une trop legere penitence, il demandoit permission de se battre luy-mesme.


[150] Une fille assez pauvre ayant esté contrainte par la necessité, d'épouser un infidele, se voyant mal traitée pour ce qu'elle prioit Dieu, se contenta de faire ses prieres en secret, sans se mettre à genoux deuant les Payens: les Chrestiens s'en estant apperceus en sont scandalisez, l'un d'eux se leue publiquement dans la Chappelle, & apostrophant le Pere, luy dit, Mon Pere, écoute ma parole: cette femme que tu vois deuant tes yeux s'est laissée tromper par le diable, elle s'est mariée à un meschant homme, qui la renduë fole, regarde maintenant ce que tu luy

lend thee aid in thy necessity? Where wilt thou find clothing and provisions? the Faith will not give thee these." [149] "Thy word is worth nothing, and clothing and provisions are of no importance; the Faith is of price and of value." That said, she withdraws from that shameless man, and God did not abandon her.

As she has a very amiable disposition, another man attacked her, some time afterward. "Thou dost not perhaps know," she says to him, "that I pray, and that I am baptized." At these words, he draws forth a necklace of 7 or 800 Porcelain beads, to dazzle her. She answers, mocking him, "Neither thou nor thy presents are of any value; the word of God is most important. If thou wilt damn thyself, damn thyself all alone,—do not drag others after thee."

A Christian young man had spoken in the woods to another woman than his wife; he had no sooner arrived at the residence of the French than those who had seen him accused him publicly to the Father. This poor man, guilty enough, asks pardon for his offense, and comes to confession with great tears,—protesting that never more would he cause a like scandal. His only regret was that the Father had given him too light a penance; he asked permission to beat himself.

[150] A girl who was quite poor, having been constrained by necessity to marry an infidel, finding that she was ill-treated because she prayed to God, contented herself with saying her prayers in secret, without kneeling before the Pagans. The Christians, having perceived this, are scandalized; one of them rises publicly in the Chapel, and addressing the Father, says to him: "My Father, listen to my



doibs dire, puis se tournant vers elle, viens ça, luy dit-il, leue toy, feras tu sage dorefnauant? confesse toy, & ouure tes oreilles aux paroles, que te dira le Pere. La pauure creature qui auoit desia quitté ce Payen, souffrit cette confusion avec vn grand regret de son offense, elle se confessa si candidement, & donna tant de preuues de sa douleur, & de sa constance en la Foy, que le Pere en fut tout edifié.

Ce zele fait que les Chrestiens se tiennent en leur deuoir, & que les Payens respectent la doctrine de IESVS-CHRIST, [151] & qu'ils ne l'embrassent point qu'avec vn desir de la garder.

On ordonna à vn Chrestien qui auoit fait quelque faute en public, de baïser trois fois la terre en la Chappelle; comme il s'en acquittoit, vne femme desia aagée, luy dist, ne fais point cela pour satisfaire à nos yeux, il faut que tu sois marry au fond de ton cœur d'auoir faché celuy qui a tout fait; & iettant les yeux sur son camarade, qu'elle scauoit estre coupable de la mesme faute, elle luy dist, & toy vn tel, tu penfes peut-estre que ton peché n'est plus dans ton ame, pource qu'il n'est pas connu du Pere; Là, là, baïse la terre aussi bien que ton compagnon, tu n'es pas plus sage que luy, appaisons Dieu quand nous l'auons offensé. Ce pauure garçon n'vfa d'aucune repliche, il ne se fit point tirer l'oreille, & fut plustost à terre que la parole ne cessa en la bouche de cette femme: dont on modera doucement la ferueur.

A mesme temps vn homme se leuant, s'écria: puifque nos fautes sont publiques, c'est bien fait d'en crier mercy à Dieu publiquement: mon dessein n'est pas de bleffer, mais de guerir: Leuez vous vne telle,

word. This woman, whom thou seest before thine eyes, has allowed herself to be deceived by the devil; she has married a wicked man, who has rendered her a fool. Consider now what thou oughtst to say to her." Then, turning toward her, he says: "Come, now; stand up. Wilt thou be discreet hereafter? Confess, and open thine ears to the words that the Father will say to thee." The poor creature, who had already left that Pagan, suffered this embarrassment with great regret for her offense; she confessed so candidly, and gave so many proofs of her sorrow and of her constancy in the Faith, that the Father was altogether edified thereby.

This zeal causes the Christians to remain in their duty, and the Pagans to respect the doctrine of JESUS CHRIST; [151] and it leads them to embrace it only with a desire to observe it.

A Christian, who had committed some fault in public, was ordered to kiss three times the earth in the Chapel. While he was performing this, a woman already aged said to him: "Do not do that in order to satisfy our eyes; thou must be grieved in the depth of thy heart at having offended him who has made all." Then, casting her eyes upon his comrade, whom she knew to be guilty of the same fault, she said to him: "And thou,"—calling him by name,—“thinkest thou perhaps that thy sin is no more in thy soul, because it is not known to the Father? There, there, kiss the earth as well as thy companion,—thou art no better than he; let us appease God, when we have offended him." That poor lad made no answer; he did not need to have his ears pulled, and touched the earth before the

[152] chacun sçait que vous estes vne acariastre. Vous mon Pere, qui determinez des prieres & des fautes, ordonnez du remede neceffaire pour faire reuenir l'esprit à cette fille: elle a des compagnes, qui ne sont pas plus sages que les garçons, si elles ne s'amendent, il les faudra punir aussi bien que les autres.

Vne pauvre vefue compatissant à son fils fort malade qu'elle aymoit comme l'vnique foustien de sa vieilleffe, ne sçachant à quel Medecin auoir recours, vne Sorciere se presenta pour le guerir. C'estoit puiffamment tenter vne pauvre femme qui n'a autre appuy que son enfant: mais la grace fut plus forte que la nature, & Dieu plus puiffant que les demons. Cette bonne mere respondit doucement, nous autres qui croyons en Dieu, ne nous seruons point de demons, i'ayme mieux perdre la veuë de mon fils que de perdre mon ame & la sienne; si ie suis pauvre & delaisfée, ce ne fera pas pour long-temps, il faut souffrir en ce monde, pour ne point souffrir en l'autre. La Sorciere se mit en cholere entendant la responce de cette pauvre affligée, l'appellant vne cruelle de ne vouloir pas sauuer la vie à son enfant; [153] à cela point de repartie, la patience est muette, quand ses paroles donneroient de l'aigreur.


Dieu a confondu nos pensées & renuerfé les fondemens ou les principes sur lesquels nous bastiffions. Nous n'arroufions au commencement que les ieunes plantes, méprisant quasi ces vieilles fouches qui paroiffoient incapables de porter aucun fruit, mais Dieu les a fait reuerdir tres-auantageufemēt. Nous auons veu des hōmes & des femmes tres-aagez aussi feruens dans le Christianisme qu'un Nouice de vingt ans dans vne maison Religieuse. Vne vieille aagée

words ceased on that woman's lips; while her fervor was gently moderated.

At the same time, a man rose and exclaimed: "Since our faults are public, it is well done to cry for mercy on them publicly to God. My design is not to wound, but to heal. Stand up, such a one; [152] every one knows that you are a bad-tempered girl. You, my Father, who decide upon prayers and upon faults, order some needful remedy for bringing back sense to this girl. She has companions who are no better than the lads; unless they reform, it will be necessary to punish them as well as the others."

A poor widow sympathizing with her invalid son, whom she loved as the sole support of her old age, not knowing to what Physician to have recourse, a Sorceress presented herself to cure him. This was a strong temptation to a poor woman, who has no other support than her child; but grace was stronger than nature, and God more powerful than the demons. This good mother gently answered: "We who believe in God do not avail ourselves of demons. I prefer losing sight of my son to losing my soul and his. If I am poor and forsaken, it will not be for long; it is necessary to suffer in this world in order not to suffer in the other." The Sorceress became angry, on hearing the answer of that poor afflicted one, and called her a cruel woman for not consenting to save the life of her child. [153] To that she made no reply; patience is mute when its words might cause acrimony.

God has confounded our thoughts and overthrown the foundations or the principles on which we were building. We watered, at the start, only the young plants,—despising, as it were, those old stumps



d'environ 80. ans, auoit vn fils tres-bon Chrestien, c'estoit le baston de sa vieilleſſe & l'appuy de toute sa famille, ayant esté miserablement tué, sa pauvre mere apporta six peaux de Castor pour faire prier Dieu pour son ame, mais on luy fit l'aumosne de son propre bien: car à peine eut-on pû trouuer vne persõne plus pauvre, il n'est pas croyable combien cette femme a la conscience tendre, & combien grand est le soulagement qu'elle trouue dans les Sacremens de la Penitence & de l'Eucharistie. C'est là qu'elle noye toutes ses angoisses & tous [154] ses ennuys, c'est là où elle puise des forces pour souffrir l'absence de quantité d'enfans que la mort luy a rauy, l'ayant laissée seule dans l'extremité de son aage: en vn mot qui la veut resioüyr, il luy faut parler du Ciel, elle a vne confiance si simple & si droite, qu'on diroit qu'elle est toute affeurée d'y entrer. Cela ne luy est pas particulier, plusieurs Sauuages marchans dans les voyes qu'on leur prescrit, se seruans des remedes que Dieu a laissez en son Eglise, s'en vont à la mort comme à l'entrée de la vie, sans peur, sans crainte, sans aucun trouble, se tenans affeurez qu'ayans gardé de bonne foy les conditions que Dieu demande dans le contract qu'il a passé avec nous de nous donner son Paradis, cette bonté supreme ne nous manquera pas de son costé. La droiture & la simplicité donnent de grandes affeurances aux ames dociles.

Vne pauvre femme souffrant de grandes douleurs dans vn corps languissant, disoit à celui qui luy demandoit, si elle n'auoit point apprehension de la mort, pourquoy la craindrois-ie? puis qu'en mourant ie verray celui qui a tout fait, hélas! c'est mon bon-heur: mais neantmoins [155] ie ne demande

which appeared incapable of bearing any fruit; but God has made them put forth green shoots again, to great advantage. We have seen very aged men and women as fervent in Christianity as a Novice of twenty years in a Religious house. An old woman, aged about 80 years, had a very good Christian son; he was the staff of her old age, and the support of her whole family. Having been miserably slain, his poor mother brought six Beaver skins, in order to have prayers offered to God for his soul; but she was given alms of her own property,—for hardly could one have found a person more destitute. It is not credible how tender a conscience this woman has, and how great is the solace that she finds in the Sacraments of Penance and the Eucharist. In them she drowns all her anguish and all [154] her weariness; from them she derives strength to endure the absence of many children, of whom death has robbed her, having left her alone in the extremity of her age. In a word, he who would gladden her must speak to her of Heaven; she has a confidence so simple and so upright that one might say that she is wholly assured of entering that place. That is not peculiar to her; many Savages, walking in the ways which are prescribed for them, using remedies which God has left in his Church, go hence to death as to the entrance into life,—without fear, without dread, without any agitation. They hold themselves assured that—having kept in good faith the conditions which God requires in the contract which he has made with us, to give us his Paradise—that supreme goodness will not fail us on his side. Uprightness and simplicity give great assurances to docile souls.

rien; Voicy toute ma priere: tu es mon maistre, dispose de moy selon ta volonté, ie ne veux rien autre chose.

Ce Chapitre ressemble à ces ouvrages faits à la Mosaïque, il est composé de pieces rapportées.

Vn Iroquois faisant du Thraçon, se mocquoit de la mort deuant les Algonquins: il vouloit paroistre vn Guillaume sans peur, ou comme vn Samson qui seul brauoit les Philistins dans leur propre país. Vn Algonquin à qui la Foy auoit desillé les yeux & donné de la modestie, luy dit, on void bien mon cher amy, que vous ne connoissez pas bien celuy qui abaisse & qui eleue quand il luy plaist, il n'y a pas long-temps que l'ombre des Algonquins vous faisoit peur, vous les méprisez maintenant, pour ce que leurs pechez les ont exterminés: mais ne faites pas le superbe, la main qui les a frappez est capable de les guerir & de vous massacrer. Ce langage nouveau en la bouche d'un Sauuage Chrestien, n'eut point de repartie en celle d'un superbe Iroquois.

Vne femme ne pouuant se deliurer de ses couches, souffrit quatre iours [156] des douleurs extremes: celles qui la gardoient, accourent aux Peres: car ils font en toutes choses le refuge & le conseil de ce pauvre peuple. On leur donna quelques reliques de defunct Monsieur Bernard bien connu dans la France: à peine la gifante les eut-elle pendues à son col, qu'elle accoucha d'un bel enfant, cela donna bien de l'estonnement à tous les Sauvages; Si bien qu'un autre estant trauaillé d'une violente fièvre, & sollicité par quelques Payens d'auoir recours à leurs superstitions diaboliques, leur ferma l'oreille pour l'ouir aux conseils des Peres qui luy firent porter cette

A poor woman, suffering great pains in a languishing body, said to one who was asking her whether she had no fear of death: "Why should I dread it? since on dying I shall see him who has made all. Alas! that is my happiness; but, nevertheless, [155] I ask nothing. This is all my prayer: 'Thou art my master,—dispose of me according to thy will; I wish no other thing.'"

This Chapter resembles those works composed in Mosaic; it is made up of related fragments.

An Iroquois acting the Thraso, mocking at death before the Algonquins, wished to appear a Guillaume without fear,—or as a Samson who, alone, defied the Philistines in their own country. An Algonquin, whose eyes the Faith had opened, and to whom it had given modesty, said to him: "One sees well, my dear friend, that you are not well acquainted with him who brings down and who lifts up when he pleases. Not long ago, the shadow of the Algonquins made you afraid; you now despise them because their sins have exterminated them. But do not act haughtily; the hand which has struck them is able to heal them, and to massacre you." This language, new on the lips of a Christian Savage, met no reply from those of an arrogant Iroquois.

A woman, unable to deliver herself in her confinement, suffered four days [156] with extreme pains; those who were attending her hasten to the Fathers; for they are in all things the refuge and the counsel of this poor people. They were given some relics of the late Monsieur Bernard, well known in France; hardly had the woman in travail suspended them to her neck when she was delivered of a fine child. That greatly surprised all the Savages,—insomuch

meſme Relique. Le pauvre homme deſia condamné à mort de tous les ſiens, parut ſain & gaillard en fort peu de temps.

C'eſt la couſtume des Sauvages, d'affiſter ſur le ſoir aux prieres dans la Chappelle, & de les faire encor dans leurs cabanes deuant que de prendre leur ſommeil; Vn ieune garçon eſtant à genoux en ce temps-là, tomba ſoudainement en ſyncope; ſes parens crient, l'appellent, le tirent tantotſt d'un coſté & tantotſt de l'aut[r]e, ils luy iettent de l'eau froide pour le faire reuenir à ſoy: ce pauvre homme ne [157] branle point, il demeure iuſques à minuit, ſans donner aucun ſigne de vie: on va donner nouuelle aux Peres qu'il eſt mort, s'ils ne trouuent quelque nouveau remede, on luy met ces ſainctes Reliques ſur la poitrine, à peine les a-il touchées, qu'il ouure les yeux, reuiet à ſoy, & donne de l'épouuante à tous les affiſtans, qui ne pouuoient affez remercier Noſtre Seigneur d'une guerifon ſi ſoudaine.

On donna la meſme medecine à deux petits enfans malades: elle n'eut pas vn meſme effet, mais peut-eſtre vn meilleur. Les parens ayans appellé la nuit precedente vn Sorcier pour chanter & pour ſouffler ces pauvres petits, ſe rendirent indignes des faueurs de ce grand Seruiteur de Dieu pour la ſanté de ces petits innocens: mais leurs ames receuës au Ciel ioignant leurs prieres avec les ſiennes, obtinrent la conuerſion de leurs peres & meres qui apporterent de douze lieuës loin ces petits corps pour eſtre enterrez avec les Chreſtiens, & promirent de ſuiure IESVS-CHRIST, & de iamais plus ne ſe ſeruir d'aucunes ſuperſtitions. Le Sorcier meſme ietta ſon tambour au feu, ſe fit inſtruire & baptiſer, & de l'heure [158]

that another, being racked with a violent fever, and solicited by some Pagans to have recourse to their diabolical superstitions, closed his ear to them, in order to open it to the counsels of the Fathers, who had him wear that same Relic. The poor man, already condemned to death by all his people, appeared sound and sprightly in a very short time.

It is the custom of the Savages to be present, toward evening, at the prayers in the Chapel; and to say them again, in their cabins, before taking their sleep. A young lad, being on his knees at that time, fell suddenly into a swoon. His parents shout, call him, and pull him now to one side, now to the other; they throw cold water on him, in order to bring him back to himself. This poor fellow [157] stirs not at all; he remains even till midnight without giving any sign of life. A message is carried to the Fathers that he is dead, unless they find some new remedy. They put those sacred Relics on his breast; hardly has he touched them when he opens his eyes, comes back to himself, and inspires awe in all those present, who could not sufficiently thank Our Lord for a cure so sudden.

They gave the same medicine to two sick little children; it had not the same effect, but perhaps a better. The parents, having called, the night preceding, a Sorcerer to sing and to breathe upon those poor little ones, rendered themselves unworthy of the favors of that great Servant of God in behalf of the health of those little innocents. But their souls, received in Heaven, and joining their prayers to his, obtained the conversion of their fathers and mothers, who brought from a distance of twelve leagues those little bodies to be buried with the Christians, and

que i'escry ces remarques, ils vivent tous dans la crainte de Dieu, & dans l'obeïssance de son Eglise.

Sainct Xauier se feruoit aux Indes Oriëntales des petits enfans, pour donner la chaffe aux Idoles qu'il faisoit mettre en pieces par ces mains innocentes. Le Pere qui a eu la charge de la Mission de Tadoussac, en a fait de mesme pour trouuer les tambours & les petits manitous, ou les demons cachez dans les sacs des Sauvages. Ces enfans ont rendu tous ces instrumens de superstition si ridicules qu'il n'y a plus personne qui s'en ose seruir, si ce n'est peut estre la nuit & dans la profondeur des bois. Ces petites creatures découurent tous les mysteres de ces charlatans, ils reprennent hardiment ceux qui font quelque action mesleante. Entr'autres, vne petite fille instruite au Seminaire des Meres Vrfulines, ne manquoit point d'auertir le Pere des deffauts qu'elle apperceuoit parmy ses compagnes, avec vn zele & vne douceur enfantine toute aymable.

Vn Abnaquiois estant tombé malade à sainct Ioseph, fut saisi d'une fièvre chaude qui le ietta bien-tost dans vn delire. [159] Ses discours, & ses réponses n'auoient aucune suite: mais ce qui estonna ses compagnons, & les autres Sauvages, fut que iamais il ne perdit la connoissance des choses qui concernoient son salut, si tost qu'on luy parloit du Baptême, sa raison estoit toute pleine, si vous entamiez vn autre discours, il fermoit les yeux, & ne rendoit aucune réponse à propos: il demanda le Baptême par signes, & par paroles, & par de grands tesmoignages qu'il en connoissoit la valeur. On l'interroge, il répond nettement & sans broncher. On l'examine, il satisfait, en vn mot, on le baptise,

promised to follow JESUS CHRIST, and never more to use any superstitions. The Sorcerer himself threw his drum into the fire, and became instructed and baptized; and at the hour [158] when I write these remarks, they are all living in the fear of God, and in obedience to his Church.

Saint Xavier employed, in the East Indies, little children for hunting out the Idols, which he caused to be shattered by those innocent hands. The Father who has had charge of the Mission at Tadousac, has done likewise in order to find the drums, and the little manitous or demons concealed in the pouches of the Savages. Those children have rendered all these instruments of superstition so ridiculous that there is no longer any one who dares to use them, unless perhaps at night and in the depth of the woods. These little creatures reveal all the mysteries of those impostors; they boldly reprove those who do any unseemly deed. Among others, a little girl, instructed at the Seminary of the Ursuline Mothers, did not fail to notify the Father of the failings that she perceived among her companions, with a zeal and childish sweetness wholly lovable.

An Abnaquiois, having fallen sick at saint Joseph, was seized with a burning fever, which soon threw him into a delirium. [159] His words and his answers had no connection; but what astonished his companions and the other Savages was, that he never lost the knowledge of the things which concerned his salvation. As soon as one spoke to him of Baptism, his reason was quite complete; if you broached another topic, he closed his eyes, and rendered no fitting answer. He requested Baptism by signs and by words, and by clear indications that he

il meurt, & nous laiffant vne croyance que IESVS-CHRIST luy auoit conferué la raifon quafi miraculeufement pour le faire entrer dans la terre de promiffion, apres auoir esté laué dans la mer rouge de fon fang. Il plaide maintenant dans les Cieux la caufe de fon peuple qui femble fe vou[loir] faire inftruire tout de bon.

Vne efcoliade de Hurons eftans defcendus à faint Iofeph, les Chreftiens eftans dans vne grande neceffité de viures, fe demandoient l'un l'autre, pourrions-nous bien donner à manger à tous ces gens-là? [160] comme ils difoiēt cela, en voila vne partie qui fortans de leurs petits batteaux s'en vont droit à la Chappelle, fe mettent à genoux, & font leurs prieres. Vn Algonquin qui eftoit allé faluer le faint Sacrement, les ayant apperceus, vient donner aduis à fon Capitaine que ces Hurons prioient Dieu. Eft-il vray, fit-il, fus, fus, il ne faut plus confulter fi on leur donnera dequoy difner, ils font nos parens, puis qu'ils croient auffi bien que nous, & qu'ils honorent la priere. Là deffus ils fe carefferent à la mode de la charité, par des actions pluftoft que par des paroles.

Dieu nous épouuante quelquesfois par des ombres, pour nous faire exercer de veritables actions. Vne famille Chreftienne chaffoit au Caftor, le bon-heur qu'elle auoit dans la chaffe, fut trauerfé par vne terreur qui fit du mal & du bien. Voicy comme l'histoire nous fut racontée par vne femme fort honnefte, & fort vertueufe. Ayant pris noltre refection fur le foir, & remercié Dieu felon noltre coustume: mon mari, difoit-elle, fortant de noltre petite maifon d'écorce, oïyt vn bruit, comme d'une perfonne qui nous ayant reconnu, trauerfoit la riuiera [161] fur laquelle

knew its value. He is interrogated; he answers distinctly, and without tripping. He is examined, and gives satisfaction; in a word, he is baptized. He dies, leaving us a belief that JESUS CHRIST had preserved his reason almost miraculously, in order to have him enter the land of promise after having been washed in the red sea of his blood. He now pleads in the Heavens the cause of his people, who seem willing to become instructed in good earnest.

A squad of Hurons having come down to saint Joseph, the Christians, being in great need of provisions, asked one another, "Shall we indeed be able to feed all those people?" [160] While they were saying that, lo, part of these guests, leaving their little boats, go straight to the Chapel, kneel down, and say their prayers. An Algonquin who had gone to salute the blessed Sacrament, having perceived them, comes to give notice to his Captain that those Hurons were praying to God. "Is it true?" said he; "well, well, we must no longer deliberate whether they shall be given something for dinner; they are our kinsfolk, since they believe as well as we, and honor prayer." Thereupon they caressed one another in the manner of charity, by actions rather than by words.

God sometimes frightens us by shadows, in order to make us practice genuine actions. A Christian family was hunting the Beaver; the good fortune which it met in the chase was crossed by a terror which caused evil and good. The story was thus related to us by a woman, very honest and very virtuous. "Having taken our meal toward evening, and thanked God, according to our custom, my husband," she said, "going out of our little bark house,

nous estions, il demande si tous les chiens estoient dans la cabane, se doutant qu'ils pourroient bien auoir causé ce bruit: les ayant veu proche de moy, ie luy respondis que pas vn n'estoit dehors. Il preste l'oreille, il écoute comme ce bruit continuoit. Nous sommes découuerts, il s'écrie: Sauuez vous & vos enfans, l'ennemy nous enuironne, fuyez à la faueur de la nuit, nous soustiendrons le choc, & nous mourrons icy, pour vous donner le loisir d'euer. L'embrasse aussi-tost l'un de mes enfans, dit cette femme, ie donne l'autre à porter à vne miëne parente qui m'accompagnoit, mon mary court aux armes, le ieune homme qui chassoit avec luy, se faist en mesme temps de son épée & de son arquebuse, & pendant qu'ils se mettent en posture de combattre pour arrester l'ennemy, s'il approchoit, nous fuyons toutes éplorées nous déchirans les pieds & les jambes nuës dans les halliers, heurtans les pierres & les bois abbatus que nous rencontrions. Les tenebres augmentoiët nostre frayeur, nous auons cheminé & couru toute la nuit & tout le iour: enfin n'en pouuans plus, nous nous sommes reposées sur le [162] bord du grand fleuve, & par bonne auanture, voyans voguer vn canot de nos gens nous l'auons appelé. Il nous a prises, & apportées icy, où il est vray que nous sommes en affeurance: mais non pas sans douleur. Mon pauvre mari, & son parent sont pris, & peutestre à demy brûlez, & à demy rostis; & là dessus cette pauvre creature, & tous ses enfans, & ses plus proches parentes, iettoient des cris & des larmes qui auroient amolli vn cœur de bronze. Le Pere qui estoit à sainct Ioseph, entendant ces cris, y court aussi-tost. Ce triste spectacle l'emeut: quoy donc,

heard a noise, as of a person who, having recognized us, was crossing the river [161] at which we were. He asked if all the dogs were in the cabin, suspecting that they had probably caused this noise: having seen them near me, I answered him that not one was outside. He listens; he hears this noise continuing. 'We are discovered,' he exclaims; 'save yourselves and your children; the enemy surrounds us. Flee by the favor of the night; we will sustain the shock, and we will die here, in order to give you leisure to escape.' I straightway embrace one of my children," said this woman; "I give the other to be carried by a kinswoman of mine who accompanied me. My husband runs to arms, and the young man who was hunting with him seizes at the same time his javelin and his arquebus; and while they put themselves in position to fight, in order to stop the enemy if he approached, we flee all in tears,—tearing our feet and bare legs in the thickets, knocking against the stones and the fallen trees that we encountered. The darkness increased our fright; we journeyed and ran, all night and all day. Finally, having no more strength, we rested ourselves on the [162] bank of the great river; and, by good fortune seeing a canoe of our people journeying, we called it. It took us and brought us here, where it is true that we are in safety, but not without pain. My poor husband and his kinsman are taken, and perhaps half burned and half roasted;" and thereupon that poor creature and all her children, and her nearest kinswomen, gave way to cries and to tears that would have softened a heart of bronze. The Father who was at saint Joseph, hearing those cries, runs thither immediately; this sad

fit-il, ces douleurs & ces cris refusciteront-ils des hommes morts? il faut prier pour eux, & non pas s'affliger fans mefure: *helas! mon Pere*, *repondit-elle*, ce qui me trouble & ce qui m'afflige iufques au fond du cœur: c'eft qu'ils font morts fans fe Confefser, le moyen de ne pas pleurer vne telle mort? ne crains point ma fille, luy dit le Pere, ie connois la vertu de ton mari, non feulement il eft d'une humeur paifible, & douce, comme tu fçay: mais ie t'affeure qu'il a vne Foy tres-viue, vne tres-grande crainte du peché, & vn tres-ardent amour de fon Dieu, [163] l'as-tu iamais veu en cholere, l'as-tu veu manquer vne feule fois de faire fes prieres depuis qu'il eft Chrestien? *helas! nenny*, *repondit-elle*, *nenny*; tous les matins, & tous les foirs, & à chaque fois que nous preniõs nos repas, nous faifions enfemble nos prieres, nous viuions comme des enfans. Il faut confefser que cet homme a vn don de prieres qu'il n'entend pas luy-mefme, & que cette famille eft l'une des plus fauorifées du Ciel, de toutes celles qui fe font données à IESVS-CHRIST.

Ceffons de pleurer, adioufta le Pere, prions Dieu qui [*sc.* qu'il] les fortifie, s'ils font encore viuans, & qu'il les loge en fon Paradis, s'ils font morts; mes larmes ny mes trauaux, n'ont point empesché mes prieres, repart-elle, ie t'affeure mon Pere que dans noftre fuitte, mon cœur eftoit toûjours avec Dieu; ie ne penfois pas tant à mes peines que ie penfois à Dieu. Je luy difois du fond de mon ame, loge les avec toy, fortifie les, aye pitié d'eux, écoute leurs prieres, éleue les au Ciel, & maintenant dans tous les cris que tu as entendus, & dans mes plus fortes angoiffes, Dieu a toufiours efté dedans mon cœur, ie

sight disturbs him. "What then?" said he, "will these griefs and these cries revive dead men? You must pray for them, and not afflict yourselves without measure." "Alas! my Father," she answered, "what troubles and afflicts me, even to the depth of the heart, is that they have died without Confessing; how can one not mourn such a death?" "Fear not, my daughter," replies the Father; "I know the virtue of thy husband; not only is he of a peaceful and gentle temper, as thou knowest, but I assure thee that he has a very lively Faith, a very great dread of sin, and a very ardent love for his God. [163] Hast thou ever seen him in anger? hast thou seen him omit, a single time, to say his prayers since he is a Christian?" "Alas! nay," she answered, "nay; every morning and evening, and each time that we took our meals, we said our prayers together: we lived like children." It must be acknowledged that this man has a gift for prayers, which he himself does not understand; and that this family is one of the most favored by Heaven, of all those which have given themselves to JESUS CHRIST.

"Let us cease to weep," added the Father; "let us ask God to strengthen them, if they are still living, and to lodge them in his Paradise if they are dead." "My tears or my toils have not prevented my prayers," she answers; "I assure you, my Father, that in our flight my heart was always with God,—I thought not so much of my pains as I thought of God. I would say to him from the depth of my soul, 'Lodge them with thyself; strengthen them; have pity on them, listen to their prayers, and lift them up to Heaven.' And now, in all the cries that you have heard, and in my deepest anguish, God has

luy dis en pleurant: tu es le maistre, fais ce [164] que tu voudras, sauue-les, voila tout ce que ie te demande, il n'importe que ie souffre, ie t'ay fasché: mais tu es bon: aye pitié de moy, ie ne puis empêcher mes larmes, mon mal est trop recent: mais ie ne voudrois pour rien du monde fascher Dieu. Prie pour eux mon Pere afin qu'ils soient bien-tost au Ciel.

Ces sentimens donnerent de l'estonnement au Pere: comme ces ames sont toutes ieunes en la Foy, il craignoit quelque murmure contre le Ciel, ou quelque rage contre leurs ennemis, veu mesme que le diable s'efforce de persuader à ces peuples que nostre creance n'apporte que des mal-heurs à ceux qui quittent leurs anciennes façons de faire pour la recevoir. Adjoustez à cela qu'une femme qui est chargée de quatre petits enfans, & qui n'a pour toute richesse, que les bras & les jambes de son mari, se trouue bien desolée dans vn tel rencontre: mais la Foy est vn grand thesor, elle a de puissants effets dans l'ame de ces bons Neophytes.

Au reste si tost qu'elle eut raconté son auanture, l'un des Capitaines de saint Ioseph, arma bien viste une escoliade de ses gens qu'il conduisit en la Chapelle, [165] où ils firent cette petite priere. *IESVS* prends de bonnes pensées pour nous, tu sçais bien que nous ne voulons point de mal à nos ennemis, donne leur de l'esprit afin qu'ils vivent en repos. Nous t'auons prié pour eux: mais ils ne te veulent pas écouter. Fortifie nous, & nous ayde à leur couper les jambes, afin qu'ils ne viennent plus nous chercher à mort. Nous croyons en toy, regarde nous, commande à tes Anges de nous accompagner afin que

always been within my heart. I say to him, weeping: 'Thou art the master,—do that [164] which thou wilt. Save them; that is all that I ask thee. It matters not that I suffer,—I have offended thee; but thou art good; have pity on me.' I cannot prevent my tears,—my hurt is too recent; but I would not for anything in the world offend God. Pray for them, my Father, so that they may soon be in Heaven."

These feelings gave astonishment to the Father; as these souls are quite young in the Faith, he feared some murmur against Heaven, or some rage against their enemies,—seeing, moreover, that the devil strives to persuade these peoples that our belief brings only misfortunes to those who give up their former customs in order to receive it. Add to this, that a woman who is burdened with four little children, and who has for total riches only the arms and the legs of her husband, finds herself very desolate in such an emergency. But the Faith is a great treasure; it has powerful effects in the souls of these good Neophytes.

In fine, as soon as she had related her adventure, one of the Captains of saint Joseph very quickly armed a squad of his people, whom he led into the Chapel, [165] where they made this brief prayer: "JESUS, think favorably of us. Thou knowest well that we wish no ill to our enemies; give them sense, to the end that they may live in peace. We have prayed to thee for them; but they will not listen to thee. Strengthen us, and help us to cut their legs, so that they may come no more to seek us to death. We believe in thee; consider us; command thine Angels to accompany us, to the end that

nous ne te faichions point. Ces paroles dites, & quelques autres pleines de ferueur, ils courent à leurs canots pour s'embarquer, & pour donner la chasse à leurs ennemis. A peine approchoient ils des riuës du grand fleuve, qu'ils apperceurent deux canots, l'un desquels entendant le bruit qu'on faifoit, s'écria, arrestez-vous, nous sommes viuans. Tout le monde accourut au lieu de s'arrester: ces deux trespassez sans mourir, ou ces prisonniers sans ennemis, disēt qu'un loup ceruier par son hurlement, & par ses allées & venues à l'entour de leurs cabanes, les a trompez. A ces paroles la guerre fut terminée, chaqu'un se mit à rire, on reporta les armes & le bagage, dans les cabanes. La defolation [166] de ces bonnes gens se changea en ioye, & en action de graces qu'ils rendirent à Nostre Seigneur. Ils croyoient que ces ennemis fussent non des Annierronnons ou des Iroquois avec lesquels la paix continuē: mais des Sokoquois qui tuerent l'an passé quasi à mesme temps deux ou trois des meilleurs Chrestiens de saint Ioseph: comme il a esté remarqué és chapitres precedens: mais on nous dit que ces peuples ne sont pas pour soustenir la guerre contre nos Sauvages, & qu'ils se tiendront en repos.

we may not offend thee." These words being said, and some others full of fervor, they run to their canoes in order to embark, and to give chase to their enemies. Hardly were they approaching the banks of the great river, when they perceived two canoes, one of which, hearing the noise that was going on, cried: "Stop, we are alive." Every one ran thither, instead of stopping; those two men, deceased without dying, or those prisoners without enemies, said that a lynx, by its howling, and by its goings and comings about their cabins, deceived them. At these words, the war was ended; each one began to laugh, and they carried back their arms and baggage into the cabins. The desolation [166] of these good people was changed into joy, and into thanksgiving, which they rendered to Our Lord. They believed that those enemies were not Annierronnons or Iroquois, with whom the peace continues, but Sokoqui-
ois, who killed last year, almost at the same season, two or three of the best Christians of saint Joseph, as it has been remarked in the preceding chapters. We are, however, told that those tribes are not in favor of maintaining the war against our Savages, and that they will remain quiet.

CHAPITRE X.

DE QUELQUES PARTICULARITEZ DU PAYS, & AUTRES
CHOSSES QUI N'ONT PÛ ESTRE RAPPORTÉES
SOUS LES CHAPITRES PRECEDENS.

VN Sauvage d'une nation fort éloignée de Kebec, nous a dit que quãd quelque personne de consideration est morte en son païs, ceux qui ont le cousteau & la hache mieux en main, taillent [167] son portrait, comme ils peuvent & le plantent sur la fosse du trespasfé, oignant & graissant cét homme de bois, comme s'il estoit viuant. Ils appellent cette figure *Tipaiatik*, comme qui diroit le bois ou le portrait d'un trespasfé.

Ils ont encore une autre coustume remarquable en ce pays là. Vn homme estant mort, si son pere ou son frere, ou quelqu'un de ses proches parens, ou de ses amis, est allé en quelque voyage bien éloigné, ils luy font sçavoir la mort de son parent ou de son amy, en cette forte: ils vont pendre la chose signifiée par le nom du defunct sur le chemin par où il doit passer: par exemple, s'il se nomme Piré, c'est à dire la perdrix, ils pendent la peau d'une perdrix; s'il se nomme Sikxas, c'est à dire de l'écorce de bouleau, ils en attachent un morceau à quelque branche d'arbre, pour signifier que celui qui portoit ce nom, n'est plus au nombre des viuans. Voicy qui semble bien estrange, si le parent a reconnu le signal, il entrera dans sa cabane sans iamais parler du defunct ny

CHAPTER X.

OF SOME PECULIARITIES OF THE COUNTRY, AND OTHER
THINGS WHICH COULD NOT BE RELATED
UNDER THE PRECEDING CHAPTERS.

A SAVAGE of a nation very distant from Kebec has told us that, when any person of eminence has died in his country, those who can best use the knife and hatchet cut out [167] his likeness, as well as they can, and fix it upon the grave of the deceased,—anointing and greasing this man of wood as if he were alive. They call this figure *Tipaiatik*,—as if they said, “the head or portrait of one deceased.”

They have still another remarkable custom in that country. A man having died, if his father, or brother, or any one of his near kinsmen or his friends has gone on some very distant journey, they inform him of the death of his kinsman or of his friend in this wise: they go and suspend the thing signified by the name of the deceased along the way by which this man is to pass. For instance, if he is named Piré,—that is to say, “the partridge,”—they suspend the skin of a partridge; if he is named Sikwas,—that is to say, “birch-bark,”—they fasten a piece of it to some branch of a tree, in order to indicate that he who bore that name is no longer numbered among the living. Here is a usage that seems very strange: if the kinsman has recognized the signal, he will enter into his cabin without ever speaking of the

demander comme il est mort, ses parens n'en feront aucune mention : car on ne parle plus des morts, de peur d'attrister [168] les viuans, si toutesfois on croit qu'il n'ait pas veu le signal, on luy dira vn tel est mort, & voila tout.

Si vn Sauuage est tombé en quelque defastre, s'il a perdu quelqu'un de ses proches, il laisse croistre ses cheueux sur son front, pour marque de son deuil & de son ennuy : Que si vous le voulez deliurer de cette peine, faites luy vn present avec ces paroles ou d'autres semblables : voila des cifeaux pour couper les cheueux qui pendent sur ton front, s'il touche vostre present, il coupe ses cheueux, & quitte son ennuy.

On a desia dit dans les Relations precedentes, que si quelque homme de consideration ou fort aymé de ses parens est mort, on le fait resusciter en cette sorte : on offre à quelque autre le nom du defunct avec vn beau present, s'il l'accepte il quitte son ancien nom, & en prend vn nouveau, & s'il n'est pas marié il espouse la veuve, prenant vn soin de ses enfans, comme s'ils estoient les siens propres : que si la veuve ne l'aggrée pas, il ne laisse pas de se porter pour pere de ses enfans. Il n'y a pas long-temps que cette coustume nous donna vne fausse alarme & vn faux scandale. [169] Le mary d'une femme assez ieune estant mort, on fit porter son nom à vn ieune homme qui depuis peu auoit perdu sa femme : celuy-cy prend son bagage & se va loger en la cabane de la veuve, & se place auprès d'elle & de ses enfans : comme ils estoient tous deux Chrestiens, cela nous estonna : car on disoit qu'ils estoient mariez ensemble. On appelle cette ieune femme, on luy demande si elle n'est pas Chrestienne, & si elle n'a point quitté la

dead, or asking how he has died, and his relatives will make no mention of it,—for they speak no more of the dead, for fear of saddening [168] the living. If, however, it is believed that he has not seen the signal, they will tell him that such a one is dead; and that is all.

If a Savage has fallen into any disaster, or if he has lost one of his near kinsmen, he lets his hair grow over his forehead, in token of his mourning and sorrow. But if you wish to deliver him from that distress, make him a present, with these words, or others similar: "There are some scissors to cut the hair which hangs over your forehead;" if he receive your present, he cuts his hair and forsakes his sadness.

It has already been told, in the preceding Relations, that if any man of consideration, or one much loved by his kinsfolk, have died, he is made to revive in this manner: they offer to some one else the name of the deceased, together with a valuable present. If he accept it, he gives up his former name, and takes the new one; and, if he be not married, he espouses the widow, taking care of her children as if they were his own; but, if the widow accept him not, he nevertheless acts as father to her children. Not long ago, this custom gave us a false alarm, and a false scandal. [169] The husband of a quite young wife having died, his name was transferred to a young man who had recently lost his wife; this one takes his baggage and goes to lodge in the widow's cabin, and places himself beside her and her children. As they were both Christians, that astonished us; for it was said that they were married together. That young woman is called; she is asked if she is not a

Foy: Je fuis Chrestienne, respond-elle, & pour rien du monde ie ne voudrois quitter la Foy. Estes-vous remariée? non; Vn tel ieune hōme, n'est-il pas avec vous dans vostre cabane? oüy. Le voulez-vous espouser? non. D'où vient donc que vous le logez avec vous? Je ne l'ay point appelé, demandez à ceux qui luy ont donné le nom de mon mary, pourquoy ils me l'ont enuoyé. Le Pere qui faisoit ces interrogations ne dist que deux mots à sa predication de cette coustume, en l'improuuant comme trop dangereuse: aussi-tost deux Capitaines le vinrent trouver, l'affeurant qu'ils faisoient cela pour secourir la vefue & ses enfans: que s'il y auoit quelque mal, qu'ils banniroient cette [170] façon de faire comme ils ont fait toutes les autres qu'on a iugé blasmables. On leur dit que s'il se vouloient marier on les espouferoit, autrement qu'ils se deuoient separer; ce qui n'empescheroit pas que ce ieune homme ne fit du bien à ces pauvres orphelins: cela fut aussi-tost executé.

On donne en France vne somme d'argent ou quelque autre chose pour marier vne fille. Icy tout au contraire vn homme voulant espouser vne fille fait des presens à ses parens. Que si la fille, se marie deuant que les presens soient faits, & que le mari tarde à les faire, les parens retirent leur fille, & le mari demeure tout seul, comme s'il n'auoit point esté marié. De plus si vn Sauuage espouse vne fille d'une autre nation ou d'une autre bourgade que la sienne, s'il ne la renuoye quand elle est malade pour mourir auprès de ses parens, il doit enuoyer des presens pour les consoler sur sa mort.

On a bien parlé les années precedentes de quelques mouches qui brillent la nuit pendant l'Efté:

Christian, and if she has not forsaken the Faith. "I am a Christian," she answers; "and for nothing in the world would I forsake the Faith." "Are you married again?" "No." "Such a young man,—is he not with you in your cabin?" "Yes." "Do you wish to espouse him?" "No." "Whence comes it then that you lodge him with you?" "I have not called him,—ask those who have given him my husband's name, why they have sent him to me." The Father who put these questions, said only a few words at his preaching, about this custom, reproving it as too dangerous. Immediately two Captains came to find him, assuring him that they were doing that in order to help the widow and her children; that, if there were any wrong in it, they would abolish this [170] way of doing, as they have done with all the others that have been judged blameworthy. They are told that, if these persons wished to marry, we would espouse them; otherwise, that they ought to separate,—which would not hinder that young man from doing good to those poor orphans. That was quickly accomplished.

They give in France a sum of money, or something else of value, in order to have a young girl marry. Here, on the contrary, a man wishing to espouse a girl makes presents to her parents. But, if the girl marry before the presents are given, and the husband be slow to make them, the parents take away their daughter, and the husband remains all alone, as if he had not been married. Moreover, if a Savage espouse a girl of another nation or of another village than his own, he must—unless he send her back when she is sick, in order to die near her parents—send presents to console them upon her death.

comme des estoiles ou de petits flambeaux: si vous en prenez vne par sa petite aile, & si vous la passez doucement [171] sur vn liure, vous lirez dans le fond de la nuit, comme au milieu du iour. Il est vray que ce flambeau se cache & paroist selon le mouuement de ce petit animal. Outre ceste espee de mouches, il y en a d'autres qui au Printemps, paroissent en quelques endroits en si grande quantité qu'on diroit en verité qu'il neiges des mouches, tant l'air en est remply: il est vray qu'elles sont innocentes, que si elles picquoient, comme les cousins qu'on nomme icy des maringoins, ce feroit vn des fleaux d'Egypte. Homme du monde n'oferoit porter le vifage ny les mains à decouuert pendant quelque peu de temps que cette pluye, & ces tenebres durent: l'air en ce temps-là n'a non plus de iour que lors qu'il tombe vne neige fort druë, & fort espaisse. Je n'ay point veu à Kebec de ces armées: mais vn petit plus haut dans quelques Isles où on trouue de quatre sortes de crapaux. Il y en a de noirs, & de iaunes fort vilains, il y en a de blancs assez gros, & d'autres assez petits qui branchent comme les oyseaux; ils grimpent sur les arbres fautans de branche en branche, leurs pates sont propres à s'aggraffer. Ils ont vn cry resonnant qui [172] approche bien plus du chant d'un oiseau, que du croacement des grenouilles. En effet le premier qu'on entendit, fut pris pour vn oiseau; mais l'œil nous apprit que c'estoit vn crapau. Je ne sçay si on a remarqué qu'il y a icy des grenouilles que quelques personnes ont prises pour des taureaux, les entendant croacer: ce bruit est prodigieux pour la petitesse de leur corps. Elles sont mediocres dans

There has surely been mention, in the preceding years, of some flies which shine at night during the Summer, like stars or little torches; if you take one by its little wing, and if you move it slowly [171] over a book, you will read in the depth of the night as in the middle of the day. It is true that this torch conceals itself and appears according to the motion of this little animal. Besides this kind of flies, there are others which in Spring appear in some places in so great number that one might in truth say that it snows flies, to such a degree is the air filled with them. It is true that they are harmless; but, if they stung,—like the gnats which are here named mosquitoes,—it would be one of the plagues of Egypt; no man in the world would dare to leave his face or his hands exposed during some little time that this rain and this darkness prevail; the air at that time has no more light than when a very compact and heavy fall of snow occurs. I have not seen any of these armies at Kebec; but have seen them a little above, in some Islands where one finds four sorts of toads. There are black ones, and yellow ones, very ugly; there are some white ones, quite large, and others rather small, which perch like the birds,—these climb on the trees, jumping from branch to branch; their feet are adapted to hooking fast. They make a resounding cry which [172] approaches much more to the song of a bird than to the croaking of the frogs. Indeed, the first one that we heard we mistook for a bird; but the eye taught us that it was a toad. I know not whether it has been remarked that there are frogs here which some persons have mistaken for bulls, on hearing them croak; this noise is prodigious for the littleness of their body. They

leur genre, on en voit d'autres incomparablement plus grosses qui ne font pas tant de bruit.

Il se trouue icy vne espece de cerfs differens des communs de France. Nos François les appellent des vaches fauuges: ce sont veritablement des cerfs: leurs branches n'ont point de rapport aux cornes de nos bœufs, & leurs corps sont bien diffeemblables & bien plus haut montez: ces animaux vont en troupes: mais pour se foulager pendant l'huyer, ils se fuiuent les vns apres les autres, les premiers frayās le chemin à ceux qui viennent apres. Et quand celui qui rôpt & qui ouure la neige, est las, il se met le dernier dans la route battuë. Les cerfs en France sont le mesme en passant quelque riuere quand ils se trouuent en troupe, à ce qu'on dit, ceux-cy [173] ne s'arrestent guiere en vn endroit marchans tousiours dans ces grandes forests. Les Elans sont le contraire, quoy qu'ils marchent ensemble, ils ne gardent point d'ordre brouttans çà & là, sans s'éloigner beaucoup d'un mesme gifte. C'est ce qui faisoit dire il y a quelques iours à vn Sauvage qui se vouloit retirer, que les Elans estoient des François, & cette autre sorte de cerfs errans des Algonquins; pource que ceux cy vont chercher leur vie deçà delà dedans ces grands bois, & les François tiennent ferme cultiuans la terre au lieu où ils font leur demeure. Outre ces cerfs il y en a de deux autres especes: l'une qui est semblable ou qui a beaucoup de rapport à nos cerfs de France. L'autre, qu'on croit estre cét Onager ou cét asne fauage de l'Escrature. Ce feroit vser de redites que d'en vouloir parler en cét endroit. Ces bonnes gens voyent maintenant en leur pays vne autre espece d'animaux, dont ils n'auoient iamais

are not large, of their kind; one sees others incomparably bigger, which do not make so much noise.

There is found here a species of deer, different from the common ones of France. Our French call them "wild cows," but they are really deer; their branching horns have no likeness to the horns of our oxen, and their bodies are very dissimilar, and of much greater height. These animals go in troops; but, to assist one another during the winter, they follow one after another, the first ones breaking the way for those that come after; and, when the one which breaks and opens up the snow is tired, it places itself last in the beaten path. The deer in France do the same in crossing a river, when they happen to be in a herd. According to report, these animals [173] hardly stop in one place, continually traveling within these great forests. The Elks do the contrary; though they walk together, they observe no order, browsing here and there, without straying far from the same shelter. This is what prompted, some days ago, a Savage who wished to become sedentary, to say that the Elks were French, and that other sort of roving deer, Algonquins: because the latter go to seek their living hither and thither within these great forests, and the French are stationary, tilling the earth at the place where they make their abode. Besides these deer, there are two other species,—one of which is similar, or which has much likeness, to our deer of France; the other of which is believed to be the Onager or wild ass of the Scripture. It would be using repetitions, to attempt to speak of them in this place. These good people now see in their country another kind of animals, of which they had never had knowledge; these are

eu connoiffance. Ce sôt de petits taureaux, & de petites geniffes qu'on y a fait porter avec de grands traux : leur estonnement fera bien plus grand, quand ils verront ces animaux labourer la terre, & traifner de gros [174] fardeaux fur des neiges hautes de trois & de quatre pieds, fans enfoncer.

Dans ce Chapitre ie donneray place à la peur & à la force de deux femmes. Le troisiéme de Juillet deux femmes toutes motillées depuis les pieds iufques à la teste, entrerēt dans l'habitation de Montreal; elles estoient abbatuës & toutes éplorées, on leur demande le fujet de leur tristesse; comme nous descendions ça bas moy & ma fille, dit la plus aagée, nous auons apperceu des hommes que nous croyons estre de nos ennemis; la peur nous faifissant nous auons abandonné nostre petit bateau d'écorce & tout nostre bagage, marchans & courans huit iours entiers dans ces grands bois, de peur de tomber entre leurs mains. Qu'avez-vous mangé depuis ce temps-là, leur dit-on? Rien du tout que des fruitcs fauages que nous rencontrions par fois, & encore ne les cueillions nous qu'en courant. Mais comment avez vous pû aborder cette Ile fans canot? nous auons ramassé des bois que nous auons lié par ensemble avec des écorces de bois blanc, nous nous sommes mifes fur ces bois ramans avec des bastons & nous confians à la mercy des eaux, ayman [175] mieux estre noyées que de tomber entre les mains de personnes si cruelles, comme sont nos ennemis. Ces bois venant à se rompre, nous sommes tombées dans le courant, & apres nous estre bien debatuës, nous auôs rattrapé nos bois qui nous ont conduit iufqu'au bord de vostre Ile. Remarquez, s'il vous plaist, qu'elles firent plus

little bulls and heifers, which have been brought hither with great labors. Their astonishment will be much greater when they shall see these animals working the earth, and drawing huge [174] burdens over snows three and four feet deep, without sinking in.

In this Chapter I will give space to the fear and the strength of two women. On the third of July, two women, all wet from the feet even to the head, entered the settlement of Montreal; they were dejected and all in tears. They are asked the reason of their sadness. "As we were coming down hither, my daughter and I," said the elder, "we perceived some men whom we believed to be of our enemies; fear seizing us, we abandoned our little bark boat and all our baggage, walking and running eight entire days in these great woods, for fear of falling into their hands." "What have you eaten since that time?" they are asked. "Nothing at all, but wild fruits that we came across at times; and even then we gathered them only while running." "But how have you been able to land on this Island without a canoe?" "We picked up pieces of wood, which we bound together with bark of white-wood; we placed ourselves on this raft, paddling with sticks, and trusting to the mercy of the waters,—choosing [175] rather to be drowned than to fall into the hands of persons so cruel as are our enemies. Those pieces of wood beginning to break apart, we fell into the current; but, after having struggled hard, we overtook our raft, which brought us even to the shore of your Island." Notice, if you please, that they made more than two leagues on those floating sticks, awaiting only the hour when they should be

de deux lieuës fur ces baſtons flottans, n'attendant que l'heure d'eſtre englouties dans la profondeur d'un fleuve qui paroît comme vne mer au deſſus de cette Ile. Apres tout, il ne fallut point de ſaignée pour les guerir de la peur: on leur donna à manger, elles firent ſeicher leurs robes, & les voila hors de leurs ennuyſ. La perte de leur canot, de leurs marchandises, de leurs viures, de tout leur bagage, ne les affligea pas beaucoup. Ce qui ne tient guere, s'arrache aiſément: comme les biens ne ſont pas profondément logez dans le cœur des Sauvages, la perte en eſt moins amere, ils ſe rient dans les naufrages, & ſe mocquent du feu qui conſomme leurs biens.

L'ay deſia pretendu vne excuſe fur la bigarure de ce Chapitre, voicy vne ſimplicité innocente. Vn Atticamegue qui n'auoit [176] point frequenté les François, voyant qu'un Pere regardant un papier prononçoit des prieres, ce Sauvage fut rauy, il s' imagine qu'il entendroit bien ce papier, il le demande: tu n'y connoiſtras rien, luy dit le Pere, comment fit-il, il parle ma langue? Le Pere luy donne, il le regarde, il le tourne & retourne de tous coſtez puis ſe mettant à rire, il s'eſcrie en ſon Montagnais, *Tap de Nama Nitiriniſſen, Nama Ninifitaſabaten*, en verité ie n'ay point d'eſprit, ie n'entend point par les yeux. C'eſt un beau mot qu'ils ont donné pour ſignifier qu'on ſçait lire, *Ninifitaſabaten*: c'eſt proprement à dire, i'entends par les yeux. Ce mot eſt compoſé de *Ninifitaſten*, i'entends, & de *Niſabaten*, ie voy, de ces deux mots ils en compoſent un qui ſignifie i'entends en voyant: c'eſt à dire ie lis bien, ie connoy ce que ie voy. Leurs compoſitions ſont admirables, & ie puis dire que quand il n'y auroit point d'autre argument

swallowed up in the depth of a flood which appears like a sea above this Island. After all, it required no bleeding to cure them of their fright; they were given something to eat, they dried their clothing, and at once they were free from care. The loss of their canoe, their wares, their provisions, and all their baggage, afflicted them not much. What is lightly attached is easily torn away; as goods are not deeply lodged in the hearts of the Savages, the loss of them is less bitter; they make merry in shipwrecks, and mock at the fire which consumes their possessions.

I have already given an excuse for the medley of this Chapter,—here follows an instance of innocent simplicity. An Atticamegue who had not [176] visited the French, seeing that a Father, looking at a paper, uttered some prayers,—this Savage was charmed; he imagines that he would well understand that paper, and asks for it. “Thou wouldst understand nothing upon it,” the Father answers him. “How so?” he said, “it speaks my language.” The Father gives it to him; he looks at it, and turns and turns it again on all sides; then, beginning to laugh, he exclaims in his Montagnais, *Tap de Nama Nitirinisin, Nama Ninisitawabaten*,—“In truth, I have no sense; I do not hear with the eyes.” It is an excellent word that they have employed to signify that one knows how to read, *Ninisitawabaten*; this correctly means, “I hear with the eyes.” This word is composed of *Ninisitouten*, “I hear,” and *Niwabaten*, “I see;” from these two words they compose one which signifies “I hear by seeing:” that is to say, “I read well,” “I know what I see.” Their compounds are admirable; and I may say that, though there should be no other argument to

pour monſtrer qu'il y a vn Dieu, que l'œconomie des langues Sauuages, cela ſuffiroit pour nous conuaincre. Car il n'y a prudence ny induſtrie humaine qui puiſſe raffëbler tant d'hommes pour leur faire tenir l'ordre qu'ils [177] gardent dans leurs langues toutes différentes de celle d'Europe: c'eſt Dieu ſeul qui en maintient la conduite. Au reſte il ne faut pas s'eſtonner qu'un Sauuage admire l'inuention de peindre la parole des hommes: c'eſt veritablement vn ſecret digne d'eſtonnement. Quoy que les Sauuages ſoient ſujets à la crainte, comme les autres hommes, & qu'ils ſoient moins reſolus, & moins courageux dans leurs attaques que nos Europeans, ſi eſt-ce qu'ils font gloire de ne point branler, & de ne point reculer, quand on les veut frapper, ou tout de bon, ou par feinte. Vn François tenant vne pertuiſane, & faiſant ſemblant d'en donner vn coup à vn Sauuage, le bleça en effet, pour ce qu'il ſe tint roide, ſans eſquiver le coup; il ne ſe faſcha pas neantmoins, voyant que le François auoit fait cela en riant: ce qui nous eſtonna, fut qu'il cacha ſa bleſſure, d'où il fut par apres fort incommodé, iamais neantmoins il ne voulut aucun mal à celui qui l'auoit offenſé, diſant qu'il auoit fait cela par ieu.

On auroit peu remarquer ailleurs ce qui ſuit. Les voyages qu'on a fait aux pays des Annierronnons, & la communication qu'on a eue avec eux, nous ont appris [178] vn exemple aſſez remarquable de la iuſtice de Dieu. Les deux Iroquois qui tuerent de ſang froid vn pauvre François, aux pieds du Pere Iſaac Iogues font morts d'une mort inconnue; l'un des deux eſtoit le plus grand, & peut-eſtre le plus fort homme de ſon pays.

show that there is a God than the economy of the Savage languages, that would suffice to convince us. For there is no human wisdom nor skill which can unite so many men, so as to make them observe the order which they [177] maintain in their languages, wholly different from those of Europe; it is God alone who holds the guidance thereof. Indeed, we should not be astonished that a Savage admires the invention of depicting the speech of men; it is truly a secret worthy of astonishment. Although the Savages are subject to fear, like other men, and though they are less resolute and courageous in their attacks than our Europeans, yet they take pride in not wavering or recoiling when one tries to strike them, either in earnest or in feint. A Frenchman, holding a halberd, and pretending to give a thrust with it at a Savage, wounded him in fact, because he held still, without dodging the blow; he was not offended, however, seeing that the Frenchman had done that in sport. What astonished us was that he concealed his wound, from which he was afterward much inconvenienced; yet he never wished any ill to the one who had injured him,—saying that he had done that in play.

The reader may have observed elsewhere this which follows. The journeys which have been made to the countries of the Annierronnons, and the communication that has been held with them, have informed us [178] of a very remarkable instance of the justice of God. The two Iroquois who killed, in cold blood, a poor Frenchman at the feet of Father Isaac Jogues, have died by an unknown death; one of the two was the tallest and perhaps the strongest man of his country.

Cette femme qui couppa le poulce au mesme Pere, ne l'a pas fait longue apres cette rage, & ceux qui luy rongerent les doigts, & à ses compagnons, & qui les traiterent avec plus de rage, ont est[é] tuez des Algonquins en leurs derniers combats. On nous dit que la mesme iustice a pris connoissance de ceux qui ont si miserablement déchiré le Pere Bressany: le pays qui a consenty à ces cruantez est affligé de maladies qui peut-estre donneront la vraye santé à ce pauvre peuple.

Voicy vn rencontre nouvellement arriué. Dix-sept foldats Dononioté [*sc.* d'Ononioté] s'estās mis en embuscade blefferent à mort vn ieune garçon de la bande de Tefsehat Capitaine de l'Isle, comme nous auons dit cy-dessus, & en outre prirent deux femmes dont l'une estoit desia fort aagée: comme ils s'en retournoient en leurs pays, traîsans avec eux ces deux pauvres creatures, ils apperçurent de [179] loin vn canot d'Hurons, & furent à mesme temps découverts par ceux qui conduisoient ce canot; aussitost les Hurons qui faisoient trente foldats, se desembarquent pour aduifer à ce qu'ils feroient. Ceux Dononioté font le mesme. Les vns ne sçauoient pas le nombre des autres, les Capitaines de ces deux petites troupes donnent courage à leurs gens, ils les exhortent à ne point reculer, & à mourir plustost que de lascher le pied. C'est la coustume de ces Capitaines quand ils se trouuent proches des occasions, de tirer des bastons qu'ils portēt exprés avec eux, & de les presenter à leurs foldats pour les ficher en terre, afin de protester par cette action que ces bastons sortiront plustost de leur place, qu'ils ne tourneront vifage. Il arriue neantmoins tres-souuent que les

That woman who cut the same Father's thumb, had no long career after that rage; and they who gnawed his fingers and those of his companions, and who treated them with most fury, have been killed by the Algonquins in their latest combats. We are told that the same justice has taken cognizance of those who so pitiably lacerated Father Bressany; the country which consented to those cruelties is afflicted with diseases which perhaps will give true health to that poor people.

Here is an incident which recently happened. Seventeen warriors from Ononioté, having placed themselves in ambush, wounded to death a young lad of the band of Teswehat, Captain of the Island,—as we have said herein above,—and besides took two women, one of whom was already very aged. While they were returning thence to their own country, dragging after them those two poor creatures, they perceived from [179] afar a canoe of Hurons, and were at the same time discovered by those who were guiding that canoe. Straightway the Hurons, who numbered thirty warriors, disembark, in order to take counsel as to what they should do. Those of Ononioté do the same. Neither party knew the number of the other. The Captains of these two little bands encourage their people; they exhort them not to recede, and to die rather than to give way. It is the custom of those Captains, when they find themselves on the verge of combat, to draw forth sticks which they purposely carry with them, and to present these to their men that they may fix them in the ground,—that they may protest by this act that these sticks will sooner leave their place than they will retreat. However, it happens very often that,

baftons demeurans fermes, les foldats ne laiffent pas de s'enfuir. Ceux-cy ayans fiché bien auant leurs baftons, & juré à leur mode qu'ils mourroient pluftoft que de branfler dans le combat, ceux Dononioté viennent les premiers pour attaquer les Hurons qui estoient derriere vne pointe. A leur abord il se fit vn grand cry de part & d'autre, felõ la coustume des Sauvages, à qui ce bruit fert de trompettes, & de [180] tambours; les Hurons s'imaginans que leurs ennemis les preuenans estoient en grand nombre, s'enfuirent auffi-toft dans les bois, à la referue de ceux qui tinrent ferme auffi bien que leurs baftons, refolus de mourir fur la place: ceux Dononioté ayans reconnu que le cry des Hurons à l'abord estoit plus grãd que le leur, s'enfuirent tous, fans qu'il en reftast pas vn feul, les cinq Hurons qui n'auoient pas lasché le pied, se trouuerent fans amys ny ennemys, ils se regardent les vns les autres bien estonnez: les deux femmes prifonnieres voyans que tout le monde courroit qui deçà qui delà se délient l'une l'autre, & se fauuent dans les bois auffi bien que les autres: comme ils fuyoient fans ordre l'une de ces femmes va rencontrer vn Huron, ils se reconnoiffent: cette pauvre prifonniere raconte fa fortune, dit que ceux Dononioté n'estoient que dix-sept. Le Huron tout furpris court auffi-toft aduertir ses camarades, il crie tant qu'il peut, ils se raliennent, & commencent à courir & à couper chemin à leurs ennemis: ils font si bien qu'ils en attraperent vn qu'ils amenerent à Montreal, donnant la liberté à cette Algonquine prifonniere. Sa cõpagne plus aagée s'en estoit fuye si loin [181] que iamais ils ne la purent trouuer: elle reuient quelques iours apres toute feule avec l'estonnement des

the sticks remaining firm, the warriors nevertheless flee. These latter having fastened their sticks well forward, and sworn, after their fashion, that they would die sooner than waver in the combat, those of Ononioté come the first, in order to attack the Hurons, who were a point behind. At their approach, there arose a great shout on both sides, according to the custom of the Savages, to whom this noise serves for trumpets and [180] drums. The Hurons—imagining that their enemies, forestalling them, were in great number—fled straightway into the woods, with the exception of those who held firm as well as their sticks, and were resolved to die on the spot. Those of Ononioté having recognized that the shout of the Hurons at the start was greater than their own, all fled, so that not a single one was left; the five Hurons who had not given way found themselves without friends or enemies, and they looked at one another in astonishment. The two captive women—seeing that all the people were running, some hither, some thither—unbind each other and escape into the woods, as well as the rest. While they were fleeing in disorder, one of these women encounters a Huron; they recognize each other, and that poor prisoner relates her fortune, and says that those of Ononioté were only seventeen. The Huron, quite surprised, immediately runs to notify his comrades; he shouts with all his might: they rally themselves and begin to run, to cut off their enemies' path. They succeed in catching one of them, whom they bring to Montreal; and they gave liberty to that captive Algonquin woman. Her older companion had fled so far [181] that they could never find her: she returns some days later, all alone, to the astonishment of

François & des Sauvages, qui admiroient cōme vne vieille auoit pū trauerfer tant de terre, & tant d'eau, fans viures, & fans batteau, n'ayant ny cousteau, ny hache, ny forces pour faire vn pont permanent ou flottant sur vne estenduë d'eau de plus de trois lieuës. L'amour de la vie ou la crainte de la mort a plus de force, & plus d'industrie que le feu & le fer. Monsieur d'Allibout s'efforça tant qu'il pût, de tirer ce prisonnier des mains des Hurons, pour faire la paix avec sa nation, il offrit de grands presens pour sa deliurance: mais voyant que ces ieunes foldats le vouloient mener en leur pays, il les pria par vn present de luy fauuer la vie, & de le ramener l'an prochain à Onontio, à dessein de faire alliance avec ces peuples par l'entremise de ce prisonnier. Quelque temps apres trois cens Hurons estans descendus aux trois Riuieres, Monsieur nostre Gouverneur leur recommanda de ne point mal-traitter ce prisonnier qu'on auoit mené en leur pays, & de le représenter en son temps, fuiuât la parole qu'en auoient dōné ceux qui l'auoient entre leurs mains. Soixante braues Chrétiens Hurons parurent en cette assemblée, [182] où de la part des Iroquois furent faits des presens pour marque qu'ils goustoient la douceur de la paix, & pour asseurer les Hurons & les Algonquins, que s'ils tuoient quelqu'un de leur nation dans leurs combats avec les *Sântaronons*, que le pays ne prendroit point leur deffense. Dans ce conseil les Hurons destinerent quelques presens pour les Iroquois, supplians Ondesson: c'est le nom qu'ils donnent au Pere Isaac logues, de porter leur parole à ces peuples: ce qui leur ayant esté accordé, ce bon Pere partit bientôt apres pour aller passer l'hyuer au pays de ces

both the French and the Savages. These marveled how an old woman had been able to traverse so much land and so much water, without provisions and without a boat; having neither knife nor axe, nor strength to make a bridge, either permanent or floating, over an extent of water of more than three leagues. The love of life or the fear of death has more strength and more skill than fire and iron. Monsieur d'Allibout strove, as well as he could, to release that prisoner from the hands of the Hurons, in order to make peace with his nation; he offered great presents for his deliverance. But, seeing that those young warriors wished to take him into their own country, he begged them, by a gift, to save his life, and to conduct him back the next year to Onontio,—intending to make alliance with those tribes by the mediation of that prisoner. Some time later, three hundred Hurons having come down to three Rivers, Monsieur our Governor urged them not to ill-use that prisoner whom they had taken into their country, and to bring him back in due time, according to the promise that had been given him by those who had the prisoner in their hands. Sixty worthy Huron Christians appeared in this assembly, [182] where on behalf of the Iroquois presents were made,—in token that they were enjoying the quietness of the peace; and in order to assure the Hurons and the Algonquins that, if they killed any one of their nation in their combats with the *Sountwaronons*, the country would not undertake the defense of such. In this council the Hurons set aside some presents for the Iroquois, beseeching Ondesson—this is the name which they give to Father Isaac Jogues—to convey their word to those peoples. This having

Barbares, où l'adorable Crucifié luy a fait & fera encore jotiyr des fruiçts de la Croix.

Les vaiſſeaux arriuez extraordinairement tard, me contraignent de mettre en ce Chapitre vne action qui meriteroit vn volume tout entier. Nous auons reçu cette année vn magnifique Tableau du Roy de la Reyne, & de Monſieur: c'eſt vn preſent Royal de cette auguſte Princeſſe, qui ne ſe pouuant faire voir en perſonne à ſes ſujets nouuellement conuertis à IESVS-CHRIST, leur enuoye vne Image des premieres grandeurs du monde. Cette bonté eſt rauiffante: tous les François en ont reſſenty des ioyes toutes pleines de reſpect, & les Sauuages en ont témoigné de l'admiration au delà de nos penſées. Le Pere, à qui ce Tableau eſtoit enuoyé pour le produire à la veuë de ce peuple, ayant aſſemblé les principaux de ceux qui ſont en la reſidence de S. Iofeph, leur fit vne petite harangue, [183] témoignant que ces grandes majeſtez demandoient le ſecours de leurs prieres, pour eux & pour leurs Eſtats. Que ne pouuant paroître en perſonne en ce nouveau monde, ils ſe faiſoient voir dans leurs Portraits, pour aſſeurer par la bouche de leur Interprete, que leur plus grand deſir eſtoit que tous les peuples de la terre reconneuſſent, & adoraſſent IESVS-CHRIST. Or comme c'eſt la couſtume de ne point parler en public que les preſens en la main, Monſieur noſtre Gouverneur auoit donné trois robes, & trois arquebuſes, que le Pere offrit aux trois Capitaines qui ſe trouuerent en cette aſſemblée: Je ne ſuis que l'organe, leur dit-il, de ceux que vous voyez dépeints avec tant de grace, & de majeſté dās ce riche Tableau: Ils vous preſentent des robes pour conferuer la chaleur de voſtre pieté & de voſtre

been granted them, this good Father departed soon after, in order to go and spend the winter in the country of those Barbarians,—where the adorable Crucified has caused him, and will still cause him, to enjoy fruits of his Cross.

The vessels having arrived unusually late, constrain me to place in this Chapter a deed which would deserve a whole entire volume. We have received this year a magnificent Portrait of the King, of the Queen, and of Monsieur: it is a Royal gift from that august Princess, who, not being able to show herself in person to her subjects newly converted to JESUS CHRIST, sends them an Image of the chief dignitaries of the world. This kindness is delightful; all the French have experienced from it the most reverential joy, and the Savages have shown for it admiration beyond what we would have supposed. The Father to whom this Picture was sent, in order to exhibit it to the view of this people, having assembled the principal persons of those who are at the residence of St. Joseph, made them a little harangue, [183] indicating that those great majesties asked the help of their prayers, for them and for their Estates; and that, not being able to appear in person in this new world, they showed themselves in their Portraits, in order to give assurance, by the mouth of their Interpreter, that their greatest desire was that all the peoples of the earth should acknowledge and adore JESUS CHRIST. Now, since it is the custom not to speak in public but with gifts in hand, Monsieur our Governor had given three robes and three arquebuses, which the Father offered to the three Captains who were present in this assembly. “I am only the voice,” he said to them, “of those whom you see

deuotion, & des armes pour proteger la Foy, & defendre tous ceux qui l'ont embrassée, & qui l'embrasseront. L'un des Capitaines se leuant repartit en ces termes. Mon Pere, ce que tu dis, est admirable: mais pleut à Dieu que nous puissions voir en personnes ceux qui nous rauissent en leurs portraits. Il est vray que nous les croyons quasi viuans, leurs yeux nous regardēt, & vous diriez que leur bouche nous veut parler: Mon Pere, tu nous empesche d'estre reconnoissans: car tu dis des choses trop grādes; qui sommes nous pour obtenir de Dieu des benedictions pour nostre grand Capitaine, & pour son frere, & pour cette grande Capitaine leur mere? C'est à vous qui cōnoissez la priere, de parler à Dieu. Il n'y a que 3. iours que nous sommes baptisez, nous ne sçauons pas bien ce qu'il luy faut dire pour de si grāds personages nous l'aymons neantmoins, & nous luy dirons tout ce que nous sçauons: mais nous sçauons peu. [184] Pour la Foy, nous la garderons & la deffendrons toute nostre vie: encore qu'il n'y ait pas long-tēps que ie l'aye receuë, il me semble que ie l'ay aussi forte que si i'auois esté baptizé dès ma naiss[an]ce: mais, mon Pere, instruy-nous, & nous apprend ce qu'il faut dire à Dieu pour ceux qui nous donnent tant de secours, nostre cœur ayme, mais nostre bouche ne sçait pas ce qu'il faut dire. Là dessus ils se mirent à genoux, & firēt tout haut leurs prieres par plusieurs reprises, entremélant des Cantiques qu'ils chantoïēt avec vn accord qui n'a rien de sauage. Cela fait, ils se leuent tous bien estonnez de que ces portraits les regardoient de quelque costé qu'ils se tournaissent. Ils passoient & repassoient en diuers endroits, prenans garde s'ils ne verroient point mouuoir

depicted with so much grace and majesty in this rich Picture. They present you with robes, in order to preserve the warmth of your piety and devotion; and with arms, to protect the Faith and to defend all those who have embraced it and who shall embrace it." One of the Captains, rising, answered in these terms: "My Father, what thou sayest is admirable; but would to God that we might see in person those who delight us in their portraits. Indeed, we almost believe them living; their eyes look at us, and you would say that their lips wish to speak to us. My Father, thou hinderest us from being grateful; for thou sayest things too grand. Who are we, that we should obtain from God blessings for our great Captain and his brother, and for that great Captainess, their mother? It is for you who understand prayer, to speak to God. It is only 3 days since we were baptized; we do not well know what is necessary to say to him for personages so great. Nevertheless, we love him, and we will say to him all that we know; but we know little. [184] As for the Faith, we will keep it and defend it as long as we live. Although it is not long since I received it, it seems to me that I hold it as strongly as if I had been baptized from my birth. But, my Father, instruct us, and teach us what we ought to say to God for those who give us so much help; our hearts love, but our lips know not what ought to be said." Thereupon they placed themselves on their knees, and repeatedly said aloud their prayers,—intermingling some Hymns, which they sang with a harmony far from savage. That done, they all arose, much astonished that those portraits looked at them in whatever direction they turned. They passed

leurs yeux, puis se mettans à rire ils s'écrioient, en verité, ils nous fuiuent des yeux en quelques endroits que nous allions.

Le Pere les voyant dans l'admiration, demanda à l'un de nos Capitaines combien de Castors il estime-roit bien un Tableau si magnifique: si ie respondois, repliqua-il, ie dirois une mauuaise parole: il n'y a point de prix, mais bien du respect pour des choses si grandes. Les Castors ne font rien, cela est quelque chose. Leurs yeux ne se pouuoient fouler dans les regards d'un objet si Royal. Ils expliquoient à leur mode toutes les particularitez de ce bel ouurage, témoignans des satisfactions que le papier ne peut representer. Ces actions leur donnent dans la veüe, & leur font croire que le Dieu que les Grands adorent, est grand, & que la priere passe leur estime, puisque les Roys de la terre en demandent le secours de si loin, & de leurs fujets.

FIN.

and passed again, in various places, taking notice whether they might not see their eyes move; then, beginning to laugh, they exclaimed: "In truth, they follow us with their eyes in whatever places we go."

The Father, seeing them in admiration, asked one of our Captains at how many Beavers he would probably value a Picture so magnificent. "If I answered," he replied, "I would not speak correctly; there can be no price, but only reverence, for things so great. Beavers are nothing; that is something." Their eyes could not be satiated with the sight of an object so Royal. They explained, after their fashion, all the details of that beautiful work,—betokening a satisfaction which writing cannot represent. These acts appeal to their sight, and make them believe that the God whom the Great adore is great, and that prayer is beyond estimation, since the Kings of the earth request its help from so far, and from their subjects.

END.

Relation de ce qui s'est passé de plus remarquable en la Mission des Peres de la Compagnie de IESVS. Aux Hurons, pais de la Nouvelle France, depuis le mois de May de l'année 1645. iusqu'au mois de May de l'année 1646.

Relation of what occurred most noteworthy in
the Mission of the Fathers of the Society
of JESUS, among the Hurons, a country
of New France, from the month
of May in the year 1645, until
the month of May in the
year 1646.

[3] Av Reverend Pere Estienne Charlet Provincial de la Compagnie de IESVS, en la Prouince de France.

MON REVEREND PERE,
L'obligation que i'ay d'informer V. R. de l'estat du Christianisme en ces païs, & de l'employ qu'y trouuent les Peres de nostre Compagnie, demanderoit de moy vne Relation plus longue que n'en ontourny les années precedentes, si mon dessein estoit de vous faire vn recit de toutes les graces que Dieu va continuant sur nos traux au milieu de cette barbarie: Mais sçachant bien qu'on attend des choses nouvelles, & qu'on prendroit pour des redites les actions de ferueur, & les sentimens de pieté de nos Neophytes [4] Chrestiens, qui peuvent auoir quelque ressemblance aux faueurs que cette Eglise auroit receu de Dieu, ces premier[s] années; ie me suis resolu d'obeir en cela au sentiment le plus commun, & me retrancher dans vne briueté plus étroite, n'escrivant qu'une partie des choses qui pourront paroistre nouvelles. Quoy que ie n'ignore pas que le Ciel a bien d'autres veuës que la terre, que le couronnement des graces de Dieu est la continuation des mesmes graces, & que nostre amour, nos ferueurs, & nos fidelitez luy sont d'autant plus agreables qu'elles sont moins nouvelles. Ainsi pour les années suiuant nous nous condamnerions volontiers au silence, s'il ne se presentoit rien de

[3] To the Reverend Father Estienne Charlet,
Provincial of the Society of JESUS,
in the Province of France.

MY REVEREND FATHER,

The obligation which I have, to inform Your Reverence of the state of Christianity in these countries, and of the employment which the Fathers of our Society find therein, would require of me a Relation longer than the preceding years have furnished, if my design were to make you a recital of all the favors which God still continues upon our labors in the midst of this barbarism. But—knowing well that new tidings are expected, and that one might regard as old repetitions the acts of fervor and the sentiments of piety of our Neophyte [4] Christians, which may have some resemblance to the favors which this Church received from God in those first years—I have resolved to obey, in this matter, the most common feeling, and to restrict myself within even greater brevity, writing only a part of the things which will possibly appear new. At the same time, I am not ignorant that Heaven has many other objects of vision than the earth; that the crowning act of the graces of God is the continuation of the same graces; and that our love, our fervor, and our acts of fidelity are all the more agreeable to him that they are less new. Thus, for the years following, we would gladly condemn ourselves to silence, if there arose nothing new,—provided that

nouveau; pourueu que nous viſſions toujours cette petite Eglise fortifiée de ce meſme eſprit qui l'anime dans ſa naiſſance, que les meſmes graces du Ciel découlaſſent ſur elle; & que les cœurs des nouveaux Chreſtiens conceuſſent les mêmes ſentimens que nous aurons pû remarquer en ceux qui les ont précédé. Dieu ſans doute en tireroit ſa gloire, & nous aurions ſuiet d'eſtre contens en vn ouurage, où il y auroit plus du ſien que du noſtre; & [5] alors ie m'aſſeure que les vœux de l'une & l'autre France, du Ciel & de la terre ſe verroient richement accomplis. Nous auons beſoin pour cét effet des prieres de toute la France, V. R. nous les procurera ſ'il luy plaift, & y joindra les ſiennes & ſes SS. SS. de V. R.

Tres-humble & obeyſſant ſeruiteur
en N. S. Paul RAG[UE]NEAV.

Des Hurons ce 1. May 1646.

we might always see this little Church fortified with that same spirit which animates it in its nativity; that the same graces of Heaven should flow down upon it; and that the hearts of the new Christians should conceive the same sentiments which we have been able to remark in those who have preceded them. God, no doubt, would derive his glory from it, and we would have cause to be content in a work wherein there would be more of his doing than of ours; and [5] then, I assure myself, the wishes of the one and the other France, of Heaven and of the earth, would see themselves richly fulfilled. We have need, for this purpose, of the prayers of all France; Your Reverence will procure them for us if you please, and will add to them your own and your Holy Sacrifices. Your Reverence's

Very humble and obedient servant
in Our Lord, Paul RAGUENEAU.

From the Hurons, this 1st of May, 1646.

CHAPITRE I.

DE L'ESTAT DU PAYS.

Q VOY qu'à vray dire cette dernière année ne puisse pas estre appelée heureuse pour nos Hurons, toutefois leurs malheurs ayans esté moins frequents que par le passé, ie les puis comparer à ceux qui ayans esté abyfmez pour vn temps dans l'orage de quelque tempeste, commencent à respirer de leur naufrage. La terre leur a esté plus liberale que l'an passé, le bled d'Inde, qui est le principal de [6] leurs richesses, estant venu quasi par tout à vne heureuse maturité. Les lacs & les riuieres leur ontourny du poisson avec abondance. Le trafic qu'ils ont eu avec les nations éloignées, ne leur a pas mal réussi. Tous ceux qui descendirent l'Esté dernier au magasin de Quebec & des Trois Riuieres, ayans trouué tout le chemin paisible, par les soins de Monsieur de Montmagny nostre gouverneur, ont remply le pais de ioye, autant que de nos marchandises Françoises, dont ils s'estoient veus dépouruilles depuis cinq ou six ans, par les Iroquois ennemis, qui rendoient ce commerce impossible, ou du moins si terrible, qu'il a coûté la vie & des martyres de feu, à la plupart de ceux qui sont tombez entre leurs mains. Les maladies contagieuses qui alloient de-peuplants nos bourgades, les laissent maintenant en repos.

Il n'y a que la guerre qui tient les affaires en balance: car elle continue tousiours avec les quatre

CHAPTER I.

OF THE STATE OF THE COUNTRY.

ALTHOUGH, truly speaking, this past year cannot be called a happy one for our Hurons, yet, their misfortunes having been less frequent than in the past, I may compare them to those who, having been submerged for a time in the storm of some tempest, begin to breathe again from their shipwreck. The earth has been more liberal than last year,—the Indian corn, which is the chief of [6] their riches, having come almost everywhere to a fortunate maturity. The lakes and the rivers have furnished them with fish in abundance. The trade which they have had with distant nations has brought them no little gain. All those who went down, last Summer, to the warehouses at Quebec and Three Rivers, having found the entire road at peace, through the care of Monsieur de Montmagny, our governor, have filled the country with joy as well as with our French wares, of which last they had seen themselves robbed, during five or six years past, by the hostile Iroquois, who were rendering that commerce impossible,—or, at least, so perilous that it cost life and martyrdoms of fire most of those who fell into their hands. The contagious diseases which were depopulating our villages now leave them at rest.

It is only the war that keeps affairs in suspense, for it still continues with the four Iroquois nations

nations Iroquoises plus voisines de nos Hurons, n'y ayant que la cinquième & la plus éloignée d'icy, qui ait entré dās le traité de paix qui se cōmēça l'an pāsē. Je veux dire que dans les diuers [7] rencontres que nos Hurons ont eu depuis vn an avec leurs ennemys, les succez de leurs armes ont esté partagez.

Dés le commencement du Printemps vne bande d'Iroquois estant abordée proche d'une de nos bourgades frontieres, à la faueur d'une nuit tres-obscure, & s'estant cachée dans les bois, enueloppa vne troupe de femmes qui ne faisoient que fortir pour le trauail des champs, & les eurent enleuées si promptement dans leurs canots, que deux cens hommes en armes, qui accoururent aux premiers cris; ne peurent arriuer assez tost pour en sauuer aucune, si bien pour estre les témoins des tristes larmes de leurs femmes, de leurs meres, & de leurs enfans qu'on emmenoit captifs.

Sur la fin de l'Esté, les Iroquois & nos Hurons ayans pris la campagne de part & d'autre, & s'estant trouuée au rencontre dans le milieu des bois; nos Hurons s'estoient iettez d'une contenance si resoluë sur l'ennemy retranché dans vn fort, où il auoit passé la nuit, que la victoire estoit dé-jā demy gagnée, si leur conduite eût respondu à leur courage. Les Iroquois demandent à parlementer, protestent [8] qu'ils n'ont que des desseins de paix, ils jettent bas leurs arquebuses, & les lient en paquet, pour témoigner que mesme ils n'ont pas dessein de combattre, quand bien on voudroit tous les massacrer: ils font paroistre de grands coliers de porcelaine qui éblouissent les yeux de nos Capitaines Hurons, ils presentent à la ieunesse plus affamée quantité d'orignac, des Cerfs

nearest to our Hurons; it is only the fifth, the most distant from here, which has entered into the treaty of peace that began last year. I mean to say that, in the various [7] encounters which our Hurons have had within a year with their enemies, the successes of their arms have been divided.

At the beginning of Spring, a band of Iroquois—having landed near one of our frontier villages, by favor of a very dark night, and having concealed itself in the woods—surrounded a company of women who were just going out for work in the fields, and so quickly carried them off in their canoes, that two hundred men in arms, who ran up at their first cries, could not arrive soon enough to save one of them, but were only in time to witness the sad tears of their wives, their mothers, and their children, who were taken captive.

Toward the end of the Summer,—the Iroquois and our Hurons having taken the field on both sides, and having come to hostilities in the midst of the woods,—our Hurons had so resolutely thrown themselves upon the enemy intrenched in a fort, where he had passed the night, that the victory was already half won, if their tactics had corresponded to their courage. The Iroquois demand a parley, and protest [8] that they have only designs of peace; they throw down their arquebuses and tie them in bundles, to show that they have not even the intention to fight, even should the Hurons choose to massacre them all; they display great porcelain collars, which dazzle the eyes of our Huron Captains; they present to the young men, who are quite famished, many elk, Deer, and Bears, entire, which they had taken by the way; they invite the elders to an amicable

& des Ours entiers qu'ils auoient pris faifants chemin; ils inuitent les plus anciens à vne conferance amiable, & distribuent quantité de petun, pour cependant entretenir le reste de l'armée.

Durant ce pour-parler vn Iroquois qui autrefois auoit demeuré fort long-temps icy captif dans les Hurons, & s'estoit naturalisé avec eux; mais depuis ces dernieres années auoit esté recouré par les ennemis, leur donna luy seul la victoire. Cét homme se détache des siens, se iette dans l'armée Huronne, où ayant apperceu quelques-vns de remarque, mescontens de n'auoir point esté appellez à ce conseil de paix, il iette la defiance en leur esprit, fait entendre aux vns qu'il y a de la trahison, corrompt les autres par prefens, [9] enfin il iouë si bien son personnage, que ceux-cy s'estans retirez de l'armée, & les autres ayans pris l'espouuante, tout se trouuant dans le desordre, l'ennemy reprit ses esprits, & se ietta sur ceux qui ayans perdu les pensées de combattre, se virent vaincus dans leur victoire, les vns estans massacrez sur le lieu, les autres entraînez en captiuité, la plus grande part n'ayant trouué son assurance que dans la fuite.

Nos Hurons aussi à leur tour ont eu du succez en leurs armes, ont mis en fuite l'ennemy, en ont remporté des despoüilles, & quelque nombre de captifs, qui ont serui de victimes à leurs flames, & aux feux de ioye qu'ils en ont fait, avec les cruautez ordinaires à ces peuples.

Ie ne parle point de diuers massacres qui se font faits de part & d'autre, comme à la derobée; quoy que ie ne puisse taire deux actions de courage qui meritent de trouuer icy quelque lieu.

conference; and they distribute much tobacco, in order meanwhile to entertain the rest of the army.

During this negotiation, an Iroquois—who had formerly sojourned a very long time here, a captive among the Hurons, and had become naturalized with them; but within these last years had been recovered by the enemies,—gave them, himself alone, the victory. This man detaches himself from his people, and makes his way into the Huron army, where—having perceived certain men of note, dissatisfied at not having been called to that council of peace—he scatters distrust in their minds, persuades some that there is treason, and corrupts others by presents. [9] Finally, he acts his character so well that—these latter having withdrawn from the army, others having taken flight, and everything being in disorder—the enemy recovered their spirits, and fell upon those who, having lost the thoughts of fighting, saw themselves conquered in their victory. Some were massacred on the spot, and others dragged into captivity,—most having found their safety only in flight.

Our Hurons too have had, in their turn, success in warfare, have put to flight the enemy, and have carried off their spoils and some number of captives; these have served as victims to their flames, and to the bonfires that they have made of them, with the cruelties common to these peoples.

I speak not of various massacres which have occurred on both sides, in secret, as it were—though I cannot pass over in silence two acts of courage which deserve to find some room here.

Our Hurons, having had information of an army which had designs on the Village of Saint Joseph,

Nos Hurons ayans eu aduis d'une armée qui auoit dessein sur le Bourg de Saint Ioseph, y attendoient cét ennemy bien resolu de le combattre. La ieunesse fait la garde de nuit montant au haut de [10] leurs guerittes, & pouffant diuers chants de guerre d'une voix si terrible, que les campagnes & les forests voisines la portants encore plus loin, on ne peut pas douter qu'on ne soit préparé au combat. Quelques auanturiers Iroquois qui nonobstant ces cris, auoient secretement fait leurs approches, firent vn coup assez resolu. Voyans que le sommeil faisoit taire ces sentinelles, l'aube du iour qui commençoit à poindre, leur ayant entierement osté les defiances de l'ennemy: vn d'eux grimpe seul comme vn escurieu, au haut de la gueritte, y trouue deux hommes endormis, il fend la test[e] à l'un, precipite le second en bas, & le jette à ses compagnons qui luy écorchent & luy enleuent la peau de la teste, tandis que le meurtrier descendoit, & se fauuerent tous d'une course si prompte que les Hurons accourus à la voix de ceux qu'on égorgeoit, ne peurent iamais les atteindre.

Pour vanger cét affront, trois Hurons quelque temps apres, firent vn coup non moins resolu. Apres vingt iournés de chemin, ils arriuent à Sonnantouan, le plus peuplé des villages ennemys, y trouuans les cabanes fermées, ils en percent [11] vne par le costé, y entrent dans le silence & l'obscurité de la nuit, y rallument les feux qui s'y estoient esteints: à la faueur de cette nouvelle lumiere, chacun choisit son homme pour luy fendre la teste, leur enleuent la chevelure, à l'ordinaire des vainqueurs, mettent le feu dans la cabane & l'espouuante dans le Bourg, d'où ils se retirent avec tant de bon-heur & d'adresse que

were awaiting that enemy there, fully resolved to combat him. The young men keep guard at night, mounting aloft on [10] their watch-towers, and uttering various war songs in voices so terrible that, the fields and the neighboring forests bearing them still further, no one can doubt that they are prepared for the combat. Some Iroquois adventurers who, notwithstanding these cries, had secretly made their approaches, performed an act sufficiently resolute. Seeing that sleep was causing those sentinels to be silent,—the dawn of day, which was beginning to break, having entirely removed their distrust concerning the enemy,—one of these Iroquois climbs alone, like a squirrel, to the top of the watch-tower, and finds two men asleep there. He splits the head of one, dashes down the second and throws him to his companions, who cut and remove the skin from his head, while the murderer was descending; and all escaped by running, so swiftly that the Hurons, hastening to the voices of those who were being slaughtered, could never catch them.

To avenge this affront, three Hurons, some time after, struck a blow not less daring. After twenty days' march, they arrive at Sonnontouan, the most populous of the hostile villages; finding there the cabins closed, they break [11] into one of them, at the side, and enter it in the silence and darkness of the night. They rekindle the fires therein, which had gone out; by favor of this new light, each one chooses his man, in order to split his head. They remove their hair, as is usual with the victors, set fire to the cabin, and inspire terror in the Village,—whence they withdraw, with so much good fortune

iamais plus de neuf cent guerriers ne peurent arrester leur fuite.

Ce font les guerres de ces peuples, dont le fleau n'a pas tombé sur les seuls infideles: plusieurs de nos Chrestiens ayans esté tuez ou pris dans ces rencontres, & nous ayans laiffé cette seule consolation, que le Ciel se trouue chaque année enrichy de nos pertes.

and skill that more than nine hundred warriors could never arrest their flight.

Such are the wars of these peoples, the scourge of which has not fallen upon the infidels alone,—several of our Christians having been killed or taken in these encounters, and having left us only this consolation, that Heaven finds itself each year enriched by our losses.

CHAPITRE II.

DE L'ESTAT DU CHRISTIANISME.

L'IDÉE que ie puis donner de cette petite Eglise, naissante au milieu de la barbarie, est de la comparer à vne armée qui est dans le combat, & qui estant partagée [12] en diuers escadrons, se void affoiblie d'un costé, enfonce l'ennemy de l'autre; & quoy qu'elle souffre des pertes, se soustient invincible en son corps, & demeure victorieuse dans le camp de bataille; non pas exterminant son ennemy, qui toujours va renouvelant ses combats, mais se fortifiant elle mesme avec gloire, plus elle est attaquée.

Nous auons changé en residences, les Missions que nous faisions aux Bourgs de la Conception de S. Ioseph, de S. Ignace, de S. Michel, & de S. Iean Baptiste, qui ont occupé cette année dix des nostres. La mission du S. Esprit ne peut auoir de demeure affeurée, n'estant pas vne chose possible de fixer cinq ou six nations Algonquines & errantes, qui sont respanduës sur les costes de nostre grand lac, à plus de cent cinquante lieues d'icy; & à la conqueste desquels nous n'auons pû toutefois enuoyer que deux de nos Peres. Deux autres sont demeurez en nostre maison de Sainte Marie, qui est le centre du païs, & le cœur de toute nos missions: d'où nous taschons de fournir aux neceffitez de toutes nos Eglises, & où trois fois depuis vn an, nous auons eu la consolation [13] de nous voir réunis, pour y conferer des moyens neceffaires à la

CHAPTER II.

OF THE STATE OF CHRISTIANITY.

THE idea that I can give of this little Church, rising in the midst of barbarism, is to compare it to an army which is in the fight, and which, being separated [12] into various squadrons, sees itself weakened on one side, but breaks through the enemy on the other; and, though it suffers losses, maintains itself invincible in its organization, and remains victorious in the field of battle,—not exterminating its enemy, which still goes on renewing the combat, but strengthening itself with glory, the more it is attacked.

We have changed into residences the Missions which we were conducting at the Villages of la Conception, St. Joseph, St. Ignace, St. Michel, and St. Jean Baptiste; these have occupied this year ten of our number. The mission of the Holy Ghost can have no fixed abode, as it is not possible to settle five or six Algonquin and roving nations, which are spread along the shores of our great lake, more than one hundred and fifty leagues from here,—and for whose conquest we have, nevertheless, been able to send only two of our Fathers. Two others have remained in our house of Sainte Marie, which is the center of the country and the heart of all our missions: whence we try to supply the necessities of all our Churches. There, too, three times within a year, we have had the consolation [13] of seeing

conuerfion de ces peuples, & nous y animer mutuellement à tout fouffrir, & faire ce que nous pourrons, afin que Dieu y foit Adoré.

Pour moy qui refte le dernier de quinze de nos Peres qui font icy, ie n'ay point eu de partage arrefté, afin de pouuoir me détacher plus librement, parcourir toutes les miffions, & demeurer en châque lieu autant que les neceffitez prefentes m'obligeoient d'y faire fejour. D'où en fuitte i'ay eu la confolation d'efte tefmoin des ferueurs de ce nouveau Chriftianifme repandu au milieu de l'infidelité, d'y admirer le courage de ces bons Neophytes, & d'y voir des fentimens de pieté fi detachez de la nature, qu'il faut de neceffité aduoüer que vrayement Dieu eft le maiftre des cœurs, que la Foy ne dedaigne point les barbares, & que le faint Efprit ne met point la difference entre nos ames, que l'œil pourroit trouuer entre nos corps.

En chacune de fes Eglifes, nous y auons basty des Chapelles affez raifonnables, nous y auons pendu des Cloches qui fe font entendre affez loin, & par tout la plupart des Chreftiens font fi foigneux [14] d'affifter à la Mefle qui fe fonne au leuer du Soleil; & le foir de venir aux prieres, auant mefme que le fon de la Cloche les en ait aduerty, qu'il eft aisé de voir que cette diligence eft enfemble vne des caufes & vn fruit de leur ferueur.

Les Dimanches ils redoublent leurs deuotions, s'y difpofans deux & trois iours auparauant, nommement ceux qui ont deffein & permiffion d'approcher de la Sainte Table: & tous les Chreftiens ayans pris cette fainte couftume de iamais ne paffer la Semaine, fans s'efte confeffez.

Sur le Midy ils s'affemblent au fon de la cloche

ourselves reunited, in order to confer there upon means necessary to the conversion of these peoples, and there to animate one another to suffer everything, and to do what shall be in our power, to the end that God may be Adored.

As for me, who remain the last of fifteen of our Fathers who are here, I have not had a definite share of the work, that I might be able to detach myself more freely, to go the round of all the missions, and to remain in each place as long as its present necessities obliged me to sojourn there. In consequence of this arrangement, I have had the consolation of witnessing the fervors of this new Christianity that has spread abroad in the midst of infidelity; of admiring in it the courage of these good Neophytes; and of seeing among them sentiments of piety so detached from nature that one must needs avow that God is truly the master of hearts, that the Faith does not disdain the barbarians, and that the holy Ghost does not make the difference between our souls which the eye might find between our bodies.

In each one of these Churches, we have built fairly adequate Chapels; we have suspended Bells therein, which make themselves heard at a considerable distance; and, everywhere, most of the Christians are so solicitous [14] to attend the Mass which rings at Sunrise, and at evening to come to prayers,—even before the sound of the Bell has given them notice thereof,—that it is easy to see that this assiduity is at once a cause and a result of their fervor.

On Sundays they increase their devotions, preparing for the same two or three days before,—especially those who intend and have permission to approach the Holy Table; and all the Christians have adopted

pour le Sermon ou Catechisme, & en fuitte ils diffent leur chapellet, quelquefois tous de compagnie, quelquefois partagez en deux chœurs, & plus fouvent se succedans les vns aux autres, afin de remplir plus fainctement tous les momens de ce Saint jour.

Cette année nous auons baptizé cent foixante & quatre perfonnes.

that devout custom of never passing the Week without having confessed.

Toward Noon, they assemble at the sound of the bell for the Sermon or Catechism, and then they say their rosaries, sometimes all together, sometimes divided into two choirs,—and more often succeeding one another, so as to occupy more sacredly all the moments of that Holy day.

This year we have baptized one hundred and sixty-four persons.

[15] CHAPITRE III.

ACTIONS REMARQUABLES DU ZELE DE QUELQUES
CHRESTIENS.

IVSQU'À maintenant le zele de nos Chrestiens s'estoit, ce semble, retenu dans les cabanes au milieu de quelques assemblées, du moins n'auoit-il pas paru si publiquement & avec tant d'esclat qu'il s'est fait du depuis reconnoître: Lors que le feu embraze puissamment vn cœur, il faut enfin qu'il se fasse ouuerture, & qu'il pousse ses flammes au dehors, pour embrazer les autres des mêmes ardeurs qui le consomment.

Estienne Totiri de la Mission de saint Ioseph fut le premier qui commença. Tout le país estoit assemblé dans le Bourg de S. Ignace pour y bruler vn pauvre miserable captif, qui ayant quasi autant de bourreaux que de spectateurs, eslançoit des cris effroyables, qui alloient animants la rage & la cruauté des Hurons, bien loin de tirer de leur cœur aucun mouuement de pitié. Au milieu de ces cris & de ces [16] feux barbares, ce bon Chrestien animé d'un feu plus diuin, s'ecrie publiquement à tout ce monde. Efcoutez infideles & voyez en cét homme l'image du mal-heur qui vous accueillira pour vne éternité: qui pourra de vous autres soustenir la cholere d'un Dieu, la rage des demons, & s'apriuoiser à des flammes toujours impitoyables, pour ceux qui auront refusé en ce monde d'éprouuer les bontez de Dieu, d'obeïr à ses loix, & reconnoître son pouuoir?

[15] CHAPTER III.

REMARKABLE INSTANCES OF THE ZEAL OF SOME
CHRISTIANS.

UNTIL recently, the zeal of our Christians had apparently confined itself within the cabins, in the midst of some assemblies,—at least, it had not appeared so publicly and with so much luster as it has since made itself manifest. When the fire powerfully kindles a heart, it must needs at last have vent, and must drive its flames outward, in order to kindle the others with the same ardors which consume itself.

Estienne Totiri, of the Mission of saint Joseph, was the first to begin. The whole country was assembled in the Village of St. Ignace, in order to burn there a poor miserable captive,—who, having almost as many executioners as spectators, was uttering frightful cries, which, far from drawing from their hearts any impulse of pity, only tended to excite the rage and the cruelty of the Hurons. In the midst of these cries and these [16] barbarous fires, that good Christian, animated with a more divine fire, exclaims publicly to all that company: “Listen, infidels, and see in this man the image of the woe that will greet you for an eternity. Who of you people will be able to endure the anger of a God, and the rage of demons, and accustom himself to flames that are forever inexorable to those who shall have refused in this world to experience the kindness of

Iamais on n'auoit entendu au milieu de ces cruantez de semblables harangues: on est arresté des menaces si estonnantes de ce nouveau predicateur. Non, non, mes freres, adiouste-il; ne croyez pas que ie veille arracher ce captif de vos mains, ny procurer sa liberté: le temps de tout son bon-heur est paissé, & maintenant qu'il brule dans les flammes, la seule mort peut mettre fin à ses miseres: Mes compassions font pour vous mesmes; car ie crains pour vous, infideles, des mal-heurs mille fois plus terribles, & des flammes plus deuorantes, à qui vostre mort donnera le commencement, & qui iamais n'aurent de fin.

Après auoir long-temps parlé des horreurs [17] de l'Enfer, & fur tout de l'eternité de ses peines: Mes freres, leur dit-il, ce n'est pas encore pour vous vn malheur sans remede: adorez ce grand Dieu qui a créé & les cieux & la terre, & tremblez à la veuë de ses iugements effroyables; alors l'Enfer n'aura plus de flammes pour vous: mais si la mort vous surprend dans l'infidelité, ces fournaïses ardentes, & ces feux fousterrains feront vostre partage, le desespoir vous faifira pour vn iamais, & alors trop tard vous croirez, estans tombez dans ce malheur, que nostre foy est veritable, que les Chrestiens ont choisi le meilleur party, & qu'ils ont raison de trembler, & craindre pour vous, autant que pour eux mesmes, vn peril dont tous les hommes ne peuuent auoir assez de crainte.

Plusieurs des assistans furent touchez d'un si sainct zeile d'autres l'appellerent folie; mais ie ne doubte point que les Anges du Ciel ne l'allumassent puiffamment, du moins parut-il efficace pour le salut de ce

God, to obey his laws, and acknowledge his power?"

Never had there been heard, in the midst of these cruelties, the like harangue; the tormentors desist at the threats, so astonishing, of this new preacher. "No, no, my brothers," he adds, "do not think that I wish to seize that captive from your hands, or to procure his liberty; the time of all his happiness is past, and, now that he burns in the flames, death alone can put an end to his miseries. My compassion is for yourselves; for I fear for you, infidels, woes a thousand times more terrible, and flames more devouring,—for which your death will furnish a beginning, and which will never have an end."

After having a long time spoken of the horrors [17] of Hell, and especially of the eternity of its pains, "My brothers," he said to them, "it is not yet for you a woe without remedy. Adore that great God who has created both the heavens and the earth, and tremble at the sight of his awful judgments; then Hell will have no more flames for you. But, if death surprise you in infidelity, those burning furnaces, and those subterranean fires, will be your portion; despair will seize you forever. And then—too late, having fallen into that misfortune—you will believe that our faith is true; that the Christians have chosen the better part; and that they have reason to tremble and fear for you, as much as for themselves, a peril whereof all men cannot have sufficient dread."

Several of those present were touched by so holy a zeal; others called it madness. But I doubt not that the Angels of Heaven kindled it potently,—at least, it appeared efficacious for the salvation of this poor captive, who, at the climax of his miseries, found the beginning of his happiness.

pauvre captif, qui au plus fort de ses miseres, trouua le commencement de son bon-heur.

Estienne s'approche de luy: Mon camarade, [18] luy dit-il, ie n'ay point de flammes & de tifons en main, ny de tourmens pour toy; ne crains point mes approches, ie ne songe qu'à te faire du bien. Ton corps est en vn estat deplorable, ton ame est pour bien-toft s'en separer, elle seule viura pour lors, & fera capable ou de bon-heur, ou de mal-heur, selon l'estat auquel tu te trouueras à la mort. Si tu veux inuoquer avec moy vn esprit tout-puissant, qui luy seul a creé nos ames, qui veut le bien de tous les hommes, & qui les ayme; il t'aymera pour vn iamais, attirera ton ame à foy, & dans le Ciel tu feras à iamais bien-heureux avec luy: Ceux qui manquent de l'honorer, n'ont point de part dans ce lieu de bon-heur, les demons qui habitent sous terre, entraînent leurs ames captiues, & comme elles sont immortelles, ils leur font souffrir des cruauitez & des tourmens, qui iamais ne trouueront de fin.

Ce pauvre homme demy rosty, commence à respirer à ces nouuelles: Helas, dit-il, est-il donc vray qu'il y ayt vn lieu de bon-heur dans le Ciel, pour ceux mesmes qui sont miserables en ce monde? Quelques Hurons de ceux que nous auõs [19] brulé, nous racontoient ces choses, & se consoloient dans les flammes, attendans, disoient-ils, ce grand bon-heur du Ciel: nous pensions que c'estoient des fables; est-il donc vray que ce soient veritez?

Estienne continuë à l'instruire, & trouue vn cœur tout disposé à nos mysteres, qui ne souspire que le Ciel, & qui quatre ou cinq fois demande le Baptesme. A ces mots les Hurons infideles commencent à

Estienne approaches him; "My comrade," [18] he says to him, "I have no flames and firebrands in hand, or torments for thee; do not fear my approaches; I think only of doing thee good. Thy body is in a deplorable state; thy soul is about to separate from it, and then alone will remain alive, and be susceptible to either happiness or woe, according to the condition in which thou shalt find thyself at death. If thou wilt invoke with me an all-powerful spirit,—who himself alone has created our souls; who desires the good of all men, and who loves them,—he will love thee forever, and will draw thy soul to himself; and in Heaven thou wilt be forever blessed with him. Those who fail to honor him, have no part in that place of happiness; the evil spirits who dwell beneath the earth lead their souls captive, and, as they are immortal, cause them to suffer cruelties and torments which will never find an end."

This poor man, half roasted, begins to breathe afresh at these tidings. "Alas!" he says, "is it then true that there is a place of happiness in Heaven for those very ones who are miserable in this world? Some Hurons, of those whom we have [19] burned, told us these things, and consoled themselves in the flames,—awaiting, they said, that great happiness of Heaven. We thought that those were fables; is it then true that they were realities?"

Estienne continues to instruct him, and finds a heart wholly disposed to our mysteries,—which longs only for Heaven, and which four or five times asks for Baptism. At these words, the infidel Hurons begin to offer resistance, and vigorously to oppose themselves to the salvation of their enemy,—shouting that his soul must be burned forever by the

apporter des résistances, & à s'opposer puissamment au salut de leur ennemy, crians qu'il falloit que son ame fut brulée à iamais des Demons de l'Enfer, & que si eux mesmes pouuoient perpetuer ses peines, iamais elles n'auroient de fin. Estienne voulant haster son coup, cherchant de l'eau pour ce Baptême, ne trouue près de foy que des feux & des flammes. Il fend la presse & court en haste dans les cabanes querir de l'eau: enfin ayant effuyé mille iniures & bon nombre de coups, vn chacun le poussant pour luy faire répandre son eau, sa charité fut plus forte que leur malice, & son zele se rendit victorieux de tout, & embraza si puissamment le cœur de ce pauvre hōme de douleurs, qu'il sembloit s'oublier de son mal, ayant [20] receu le saint Baptême, & n'auoir plus de voix, sinon pour s'écrier qu'il feroit heureux dans le Ciel.

Au retour, comme les Chrestiens vouloient se conioiir avec Estienne de son zele: Helas, mes freres, leur dit-il, ie suis vn ver de terre, ce n'est pas Estienne qui a fait ce Baptême, mais nostre Seigneur qui fortifioit ma foiblesse, & me mettoit dans le cœur les paroles qui sortoient de ma bouche: i'auois Communié ce matin, & délors i'ay senti vn feu qui me bruiloit, & que ie n'eusse pas pû contenir en moy-mesme: si Dieu ne me pouffoit au peu de bien que ie puis faire, ie ne ferois puissant que pour le mal & le peché.

A propos de cét Iroquois baptisé, ie me souuiens du zele d'une pauvre vesue Chrestienne, nommée Anne Outennen, qui quoy que moins public, n'ayant quasi eu que Dieu seul pour tefmoin, ne me paroist pas moins aimable. On parloit de bruler vn captif: nos Peres auoient de la peine à trouuer accez près de

Demons of Hell, and that, if they themselves could perpetuate his pains, they would never have an end. Estienne wishing to hasten his deed, and seeking water for this Baptism, finds near him only fires and flames. He breaks through the press and runs in haste into the cabins to fetch some water; finally, having undergone a thousand insults and numerous blows,—each man pushing him, in order to make him spill his water,—his charity was stronger than their malice, and his zeal rendered him victorious over everything. So powerfully did it kindle the heart of that poor man of griefs that he seemed to forget his pain, having [20] received holy Baptism, and to have no more voice, except to exclaim that he would be happy in Heaven.

At his return, when the Christians wished to congratulate Estienne upon his zeal, “Alas! my brothers,” he said to them, “I am an earthworm; it is not Estienne who has performed this Baptism, but our Lord who strengthened my weakness, and put in my heart the words which issued from my lips. I had received Communion this morning, and from that time I felt a fire which was burning me, and which I could not have contained within myself. If God did not impel me to the little good that I can do, I would not be powerful except for evil and sin.”

In connection with this baptized Iroquois, I remember the zeal of a poor Christian widow, named Anne Outennen, which—though less public, having had almost no one but God alone for witness—appears to me not less lovable. There was talk of burning a captive; our Fathers had difficulty in finding access to him, the infidel Hurons applying more and more all their efforts to prevent the Baptisms of their

luy, les Hurons infideles apportans de plus en plus tous leurs efforts, pour empêcher les Baptesmes de leurs ennemis. Cette bonne Chrestienne touchée du salut de cette [21] ame, s'estant mise à prier pour elle, se sent poussée d'aller prendre vne hache, qui luy restoit, & qui estoient ses plus grandes richesses: la va secretement offrir à ceux qui auoient soin de ce captif, tâchant de leur gagner le cœur, afin qu'ils ne s'opposassent plus au Baptesme de cét homme destiné à la mort. Mais sans doute que cette charité gagna encore plus puissamment le cœur de Dieu; car en suite nos Peres trouuerent non seulement vn accez fauorable aupres de ce captif, mais luy trouuerent vne ame si disposée à recevoir la foy, qu'ils virent bien que le saint Esprit y trauailloit plus qu'eux, & qu'il falloit qu'un si saint zele luy eust meritè cette grace.

Quelques Chrestiens du Bourg de S. Ignace, craignans cét Automne dernier, que les Capitaines infideles ne sollicitassent les plus foibles de cette Eglise aux superstitions du païs, & ne destournassent de la foy ceux qui n'y auroient pas encore assez de fermeté, se resolurent d'eux mesmes de preuenir la tentation. Ils vont trouuer ces Capitaines, leur portent des presens pour le fisque public, & les prient de laisser leur Eglise en repos. Nos Peres [22] en ayans appris la nouuelle, au lieu de s'en conioiür avec eux, témoignent n'en estre pas contens, & craindre au moins qu'on n'eust fait ouuerture à vne chose qui peut tirer en consequence; les infideles pouuans prèdre de là fujet de vexer les Chrestiens, sous l'esperance de tirer d'eux de semblables presens.

Et quoy, Dieu ne voit-il pas nostre cœur, reparti-

enemies. This good Christian woman, moved for the salvation of that [21] soul, having begun to pray for it, feels herself impelled to take a hatchet that still remained to her, and that was her greatest riches; she goes secretly to offer it to those who had charge of this captive,—trying to win their hearts, so that they should no longer oppose themselves to the Baptism of this man destined to death. But, without doubt, this charity gained still more mightily the heart of God; for, in consequence, our Fathers found not only easy access to this captive, but in him a soul so disposed to receive the faith, that they saw well that the holy Ghost was working in it more than they, and that it must needs be that a zeal so holy had deserved for him this grace.

Some Christians of the Village of St. Ignace — fearing, this last Autumn, that the infidel Captains might solicit the weaker ones of that Church to the superstitions of the country, and might turn aside from the faith those who should not yet have sufficient firmness in it — resolved, of themselves, to prevent temptation. They go to find these Captains, convey to them presents for the public treasury, and beg them to leave their Church at rest. Our Fathers, [22] having learned news of this, instead of congratulating them, show that they are not satisfied therewith, and that they fear, at the least, that the way has been opened for something that may lead to consequences,—as the infidels may thence take occasion to annoy the Christians, in the hope of drawing from them similar presents.

“ But what? does not God see our hearts? ” replied these good Christians; “ is it not for him to take account of these losses, and to restore them to us

rent ces bons Chrestiens, n'est-il pas pour tenir cõpte de ces 'pertes, & nous les rendre avec vfure, & les prefens que nous auons fait, font-ils plus precieux que l'ame de nos frere[s]? Ceux qui font foibles cõt hyuer, & pour qui nous craignons la cheute, feront plus forts avec le temps, & rendront à leur tour vne semblable charité à ceux qui en auront besoin. Tu nous as dit, & nous le croyons, que les biens de la terre ne font que pour le Ciel, & que si nous n'en faisons vn bon vfage, ils feront nostre plus grand malheur: Les pouuons nous mieux employer que pour le salut de quelqu'vn? Si pour nous, tu as quitté la France, tes parens, tes plaisirs, tes amis, & tout le bien que tu auois: pourquoy trouues tu mauuais que nous ayons quitté vne si petite partie du nostre?

[23] Dans vn des Bourgs des plus attachés de ces païs aux danfes deffenduës, & aux abominations infames, que ceux qui passent icy pour Magiciens, ordonnent de la part des Demons, afin de détourner les malheurs qu'ils predifent: Les Capitaines n'y voyans plus la chaleur des années precedentes, entreprirent d'y mettre remede. Ils parcourrent les ruës, criers à haute voix qu'on ait pitié d'vn pays qui se va perdant, à caufe qu'on neglige les anciennes coustumes: que la foy est trop rigoureuse de iamais ne donner de dispenfe à ses loix, & qu'au moins on cesse pour vne nuit & pour vn iour de faire office de Chrestien. Ils penetrent dans les cabanes, ils follicitent tout le monde, & fur tout ceux qu'ils iugent les plus foibles en la foy.

Vn bon Chrestien ne pouuant plus long-temps supporter cõt opprobre; & quoy, dit-il, le diable aura

with usury? and the presents that we have made,—are they more precious than the souls of our brothers? Those who are weak, this winter, and whose fall we dread, will be stronger in course of time, and will extend, in their turn, a similar charity to those who shall need it. Thou hast told us,—and we believe it,—that the goods of earth are only for Heaven; and that, if we do not make a good use of them, they will be our greatest misfortune. Can we employ them better than for the salvation of some one? If for us thou hast left France, thy relatives, thy pleasures, thy friends, and all the property that thou hadst, why dost thou take it ill that we have given up so small a portion of ours?"

[23] In one of the Villages,—of those most attached, in these countries, to the forbidden dances, and to the infamous abominations which those who here pass for Magicians order on the part of the Demons, so as to avert the misfortunes which they predict,—the Captains, no longer seeing the fervor of preceding years, undertook to apply a remedy thereto. They traversed the streets, shouting in loud voices that pity be taken on a country which is going to ruin because the old customs are neglected; that the faith is too rigorous, in never granting dispensation from its laws; and that, at least, people may cease for one night and one day to perform Christian service. They make their way into the cabins; they solicit every one, and especially those whom they judge weakest in the faith.

A good Christian, who could no longer endure this reproach, says: "What? shall the devil have tongues hired for his service, and shall God, who is the master, not be served?" He leaves his cabin, entirely

des langues gagées pour son service, & Dieu qui est le maître, ne fera pas servir. Il sort de sa cabane tout transporté de zèle, il va fuir ces Capitaines, entre dans les maisons des infidèles & des Chrétiens; & par tout y va annonçant les menaces de Dieu, contre [24] les pecheurs & leurs crimes, avec une éloquence & une force de raisons si pressantes, que tous les Chrétiens demeurèrent dans leur devoir, & même plusieurs infidèles, qui admiraient une si sainte liberté, en un homme particulier, qui n'avait de foi aucune a[u]thorité, sinon celle que l'amour de sa foi & de son zèle, lui faisoient prendre.

Nos Pères de la mission de S. Joseph voyant croître le nombre de leurs morts, pour rendre leur cimetière plus auguste, y portèrent en procession une grande croix, sortant de la Chapelle & traversant le Bourg, à la vue de tous les infidèles. Les Chrétiens qui y assistaient effrayèrent beaucoup de moqueries, des langues blasphémantes qui se rioient de leur simplicité, de porter avec tant de respect un tronc de bois, qui en effet n'avait point de plus rare beauté, que celle qu'une vraie foi y retrouve, & qu'un œil infidèle ne peut envier.

Dans quelque temps de là, les enfans de ces infidèles, imitant l'impiété de leurs pères, jetterent à cette croix des pierres & des ordures qui y gâtèrent quelque chose. Estienne Totiri, qui en l'absence de [33 i.e., 25] nos Pères, sert de dogue à cette Eglise, s'estima obligé de soutenir en cette injure l'honneur de Dieu. Le soir venu il monte en haut sur le toit de sa cabane, & pour assembler tout le Bourg, fait un cry d'une voix estonnante, semblable à ceux qui servent de signal, lors que quelqu'un vient d'apercevoir

carried away with zeal; he goes to follow those Captains, and enters into the houses of the infidels and of the Christians. He goes everywhere, announcing the threats of God against [24] sinners and their crimes, with an eloquence and a force of arguments so urgent that all the Christians remained in their duty; and even several infidels did so, admiring so holy a freedom in a private individual,—who had, of himself, no authority except that which his love for the faith and his zeal caused him to assume.

Our Fathers of the mission of St. Joseph—seeing that the number of their dead increased—in order to render their cemetery more august, carried thither in a procession a great cross, issuing from the Chapel and passing through the Village, in the sight of all the infidels. The Christians who took part therein endured many mockeries from blasphemous tongues, which made sport of their simplicity in bearing with so much respect a trunk of wood,—which indeed had no rarer beauty than that which a living faith discovers in it, and which an infidel eye cannot contemplate.

Some time after that, the children of these infidels, imitating the impiety of their fathers, cast at this cross stones and filth, which somewhat injured it. Estienne Totiri, who in the absence of [33 i.e., 25] our Fathers, serves as dogique¹¹ to this Church, deemed himself obliged to maintain, in regard to this insult, the honor of God. Evening having set in, he mounts aloft on the roof of his cabin, and, in order to assemble the whole Village, he gives a shout in an astounding voice,—similar to those which serve as signals when some one has just perceived the enemy, or some army which hastens its approaches. All

l'ennemy, ou quelque armée qui haste ses approches. Tout le monde accourt à la foule & en armes, pour entendre de quel costé vient l'ennemy. Tremblez, mes freres, leur dit-il, le mal est à nos portes, & l'ennemy dans nostre Bourg. On profane le cemetiere des Chrestiens, Dieu en vengera l'insolence: cessez d'irriter sa colere, arrestez vos enfans, autrement vous participez à leur crime, & la punition en tombera également sur tous. Les corps morts sont des choses sacrées, & mesme parmy vous infideles, on leur porte respect, & on fait crime de toucher à vn auiron pendu à vn sepulchre. Qu'on rompe ma maison, qu'on me frappe, & qu'on me tuë moy-mesme; ie le verray sans résistance, & le supporteray avec amour: mais lors qu'on s'attaquera aux choses consacrées à Dieu, tandis que i'auray [26] quelque reste de voix, ie vous feray sçauoir l'enormité de vostre crime, & vous diray que c'est vne chose terrible de prendre Dieu pour ennemy. En vn mot il leur parla si puissamment, que du depuis les parens ont reprimé l'insolence de leurs enfans, & se sont retenus eux-mesmes en leur deuoir.

Mais le zele des Chrestiens qui nous paroist plus efficace & plus actif, est celuy qui les porte à procurer la conuersion de ceux de leur famille. Vn Pere gagnera ses enfans à Dieu, vne mere ses filles; le mari cōuertira sa femme, & la femme Chrestienne rendra son mari Chrestien; & souuent mesmes les enfans qui les premiers ont embrassé la foy, sanctifient leurs parens infideles, avec des attrails & des charmes, que la nature fortifiée de la grace, & le Saint Esprit leur enseigne sans autre maistre. Et le bon est, que l'experience nous apprend, que la pluf-

the people run in a crowd, and with arms, to hear from which direction the enemy comes. "Tremble, my brothers," he says to them; "the evil is at our doors and the enemy in our Village. The cemetery of the Christians is profaned; God will avenge this insolence. Cease to provoke his wrath; check your children; otherwise you participate in their crime, and the punishment for it will fall alike on all. Dead bodies are sacred things; and even among you infidels they are shown respect, and one commits a crime if he touch a paddle suspended to a sepulchre. Let them break down my house, let them strike me, and let them even kill me,—I will see it without resistance, and will endure it with love; but when they shall attack things consecrated to God, as long as I shall have [26] any remnant of voice I will make you know the enormity of your crime, and will tell you that it is a terrible thing to take God as an enemy." In a word, he spoke to them so forcibly that since then the parents have repressed the insolence of their children, and have kept themselves within their duty.

But the zeal of the Christians which appears to us most efficacious and most active is that which inclines them to procure the conversion of those of their own families. A Father will win his children to God,—a mother, her daughters; the husband will convert his wife, and the Christian wife will render her husband Christian; and frequently even children, who have first embraced the faith, sanctify their infidel parents with attractions and charms which nature, fortified by grace, and the Holy Ghost, teach them without other master. And the best of it is, that experience teaches us that most of those who are won to God by this means have in their faith something

part de ceux qui font gaignez à Dieu par cette voye, ont en leur foy ie ne ſçay quoy de plus inébranlable, & qui meſme ſe fortifie, pluſtoſt que d'eſtre affoibly, par la mort tant des vns, que des autres.

Vn bon vieillard du Bourg de la Conception, [27] ayant enfin gaigné à Dieu par ſes diſcours, par ſes exemples, & plus encore par la force de ſes prieres & de ſes larmes, vne famille tres-nombreuſe, ſa femme, ſes enfans, & les enfans de ſes enfans; voyant vn iour en ſa maiſon quelque faute aſſez pardonnable, & pluſtoſt vn ſimple manquement de ferueur, qu'un peché. Et quoy, dit-il, font-ce là les promeſſes que vous auez donné à Dieu, receuant le Baptême? Songez-vous que nous ſommes Chreſtiens, & qu'il faut que noſtre foy paroiſſe dans nos œuvres? Voulez-vous en offençant Dieu me chaffer d'icy? Je ſuis vieil & ſans forces, mais i'auray moins de peine de traifner vne vie miſerable, errant quelque part dans les bois, que de me voir aupres de vous, ſi vous penſez à quitter Dieu: la mort me fera plus douce, eſtant abandonné des hōmes, que de viure en vne maiſon d'impiété. Ce peu de mots entrecoupez des ſoupirs & des larmes d'un pere, vaut mieux que dix mille de nos fermons.

Le meſme deſcendant l'an paſſé à Quebec, pour tout Adieu à ſa famille, ne leur parla que de l'eſtime qu'ils deuoient auoir de leur foy: & en finiſſant ſon diſcours; [28] Si ie ſuis pris des Iroquois, dit-il, n'ayez pas la penſée que Dieu m'ait delaiffé; ie l'aimeray dedans ces feux, & vous croyez auſſi qu'il m'aura aymé dans ces flammes. Ne pleurez pas ma mort; ie verrois vos larmes du Ciel, & ne pourrois les approuuer; puis qu'alors mes douleurs feroient

indefinably more steadfast, which even becomes strengthened, rather than weakened, by the death of one or the other.

A good old man of the Village of la Conception, [27] having at last gained to God, by his words, by his example, and still more by the force of his prayers and his tears, a very numerous family,—his wife, his children, and his children's children,—seeing one day in his house some rather pardonable fault, and rather a simple want of fervor than a sin, says: "How now? are those the promises that you gave to God on receiving Baptism? Do you realize that we are Christians, and that our faith must appear in our works? Will you, by offending God, drive me away from here? I am old and without strength, but I shall have less pain in protracting a wretched life, wandering somewhere in the woods, than in seeing myself near you, if you think of forsaking God. Death will be sweeter to me, abandoned by men, than living in a house of impiety." These few words, interrupted by a father's sighs and tears, are worth more than ten thousand of our sermons.

The same man, going down last year to Quebec, for all his Adieu to his family, spoke to them only of the esteem which they ought to have for their faith; and, in finishing his remarks, [28] "If I am taken by the Iroquois," he said, "do not have the idea that God has forsaken me; I will love him in those fires, and do you also believe that he will love me in those flames. Do not mourn my death; I would see your tears from Heaven, and could not approve them: since my griefs would then be all wiped away, and you would be failing either in faith, or in love for me, to weep for me when I should be

toutes effuyées, & que vous manqueriez, ou de foy, ou d'amour pour moy, de me pleurer lors que ie ferois bien-heureux: laissons les larmes aux infideles, ou du moins employons les à pleurer leur mal-heur, pourueu que nous mourrions Chrestiens, & que nostre ame soit pour le Ciel, qu'importe où nostre corps soit consommé; icy, ou dans le feu des Iroquois? A ces mots la femme & les enfans ne peuuent plus tenir leurs larmes; ce bon vieillard est luy mesme touché, la nature ne pouuant se trahir plus long-temps foy-mesme; ils se parlent & se respondent par leurs yeux. Enfin la plus âgée des filles, prenant la parole pour tous les autres, luy respondit: Mon Pere, si vous mourrez, attirez nous au Ciel, & obtenez de Dieu que nostre foy soit aussi viue que la vostre: pour moy ie quitteray plustost la vie, que de m'oublier & de vous, & de Dieu.

[29] Les Sauvages ne font pas si sauages qu'on les croit en France, & ie puis dire avec verité que l'esprit de plusieurs ne cede en rien aux nostres. L'aduouë que leurs coustumes & leur naturel a ie ne sçai quoi de choquant, au moins [pour] ceux qui n'y font pas appriuoisez, & qui les rebuttent trop tost, sans assez les connoistre. Mais si d'un Cheual fougueux & qui n'a rien que la nature, en le domtant, on en fait vn Cheual de prix, qui ne cede en rien à tous ceux, qui d'un long-temps font éleuez dans le menage; peut-on s'estonner que la foy entrant dans l'esprit d'un barbare, corrige en luy ce qu'il y a de vicieux, & luy donne les sentimens de la raison & de la grace, qu'éprouuent ceux qui font nez dans le Christianisme. Il est vray que leur façon de s'enoncer est differente de la nostre: mais comme la parole du cœur est la

blessed. Let us leave tears to the infidels; or, at least, let us employ them in weeping for their misfortune. Provided that we die Christians and that our souls be for Heaven, what matters it where our bodies be consumed,—here, or in the fire of the Iroquois?" At these words, his wife and his children can no longer contain their tears; this good old man is himself touched,—for nature can no longer deny itself; they hold mutual intercourse with their eyes. Finally, the eldest of the daughters, speaking for all the others, answered him: "My Father, if you die, draw us to Heaven, and obtain from God that our faith be as living as yours; as for me, I will sooner give up life than forget either you or God."

[29] The Savages are not so savage as is supposed in France; and I may say with truth that the intelligence of many yields in nothing to ours. I admit that their customs and their natural tendencies are extremely shocking,—at least to those who are not accustomed to them, and who reject them too quickly, without sufficiently knowing them. But if of a spirited Horse, which has nothing about him but nature, one makes, by taming him, a valuable Steed, which yields in no respect to all those which for a long time have been trained in the riding-school,—can one be astonished that the faith, entering the mind of a barbarian, corrects in him what is vicious, and gives him the sentiments of reason and grace which those experience who are born in Christianity? It is true that their manner of expression is different from ours: but, since the word of the heart is the same in all men, one cannot doubt that their tongue has also its beauties and its graces, as much as ours.

meſme dans tous les hommes, on ne peut pas douter que leur langue n'ait auffi ſes beautez, & ſes graces, autant que la noſtre. Quoy qu'ils habitent dans les bois, ils n'en font pas moins hommes. Mais reuenons à noſtre fuiet.

I'ay admiré ſouuent la conſtance du [30] zeſe d'une ieune femme Chreſtienne, nommée Noëlle Aouendous de la Miſſion de ſainct Iean Baptiſte, & ſa pieté inſatiable à conuertir ſa mere. Dieu l'éprouuoit de tous coſtez, & tous les mal-heurs l'accueilloient; mais au plus fort de ſes miſeres, il ſembloit à la voir, qu'elle n'eût point de ſentiment pour foy: du moins eſtoient ils étouffez dans les deſirs violens, que ſans ceſſe elle reſſentoit, de haſter cette conuerſion: & nuit & iour c'eſtoient ſes entretiens, ſes eſperances, & le bon-heur qu'elle attendoit, pour ſe conſoler de ſes peines; ſon plus grand mal, & à l'entendre, ſon vnique afflictio, eſtant de voir les retardemens de ſa mere dans les affaires de ſon ſalut. Mais quoy, luy diſoit-on, n'és tu point affligée de te voir dans vne ſi grande pauureté? Nenny, reſpondoit-elle, ie ne puis deſirer les richesses; ie porte mes miſeres avec ioye, & ne puis demander à Dieu qu'il me mette plus à mon aïſe: quand il m'auroit renduë la plus riche de ce païs, pourroy-ie luy offrir quelque choſe plus agreable que ma pauureté, & l'eſtat dans lequel il me veut? mais c'eſt ma Mere qui m'afflige, n'ayant pas pitié de foy-meſme, & refuſant [31] la foy, qui luy vaudroit, auffi-bien qu'à moy, toutes les richesses du monde.

Enfin la conſtance de cette bonne fille l'eſpace de quatre ans, ſes exhortations, ſes prieres auoient conuertiy cette mere infidele. C'eſtoit vne femme

Although they live in the woods, they are none the less men. But let us return to our subject.

I have often admired the constancy of the [30] zeal of a Christian young woman, named Noëlle Aouendous, of the Mission of saint Jean Baptiste, and her indefatigable piety in converting her mother. God was trying her on all sides, and all misfortunes were assailing her; but at the climax of her miseries it seemed, to look at her, that she had no feelings for herself,—at least, they were stifled in the strong desires which, without ceasing, she felt for hastening that conversion. Both night and day, that was the subject of her conversations, her hopes, and the happiness that she was awaiting in order to console herself for her pains, her greatest misfortune—and, to hear her, her only affliction—being to see her mother's delays in the affairs of her salvation. “But what?” they said to her, “are you not afflicted to see yourself in so great poverty?” “Nay,” she answered, “I cannot desire riches; I bear my miseries with joy, and cannot ask of God that he put me more at my ease. Even though he should have rendered me the richest in this country, could I offer him anything more agreeable than my poverty, and the state in which he chooses to place me? But it is my Mother who afflicts me, not having pity for herself, and refusing [31] the faith,—which would be worth to her, as well as to me, all the riches in the world.”

Finally, the constancy of this good daughter for the space of four years, her exhortations, and her prayers, had converted that infidel mother. She was a woman extremely attached to the superstitions of the country, and one who always had had an aversion for Christianity, as well as love for her life,—which

attachée au possible aux superstitions du païs, & qui tousiours auoit eu des auersions du Christianisme, autant que d'amour pour sa vie, qu'elle croyoit ne pouuoir estre longue, si iamais elle embrassoit la foy.

Les iugemens de Dieu sont par tout adorables: car en effet aussi-tost qu'elle se fut renduë à la foy, vne mort si subite nous l'emporta, que les infideles nous l'ont reprochée mille fois, comme si la seule foy en eust esté la cause. Quoy qu'il en soit, celuy seul qui tient en ses mains les ames de ses élus, & qui dispose pour leur bien des heures & des minutes de leur vie, auoit changé si à propos le cœur de cette femme, que le soir mesme, auant que de mourir, comme si elle eust eu vn pressentiment de ce qui deuoit arriuer, quoy qu'elle parut en tres-bonne santé, elle adiouta d'elle-mesme aux prieres qu'elle faisoit, qu'il plust à Dieu luy donner vne heureuse mort, qu'elle n'auoit [32] plus aucune attache pour la vie.

Dans les larmes de toute la famille, la seule fille fongeant que sa mere estoit dās le Ciel, benissoit Dieu de l'auoir si tost prise à foy, & quelques iours apres estant interrogée d'un de nos Peres, quel sentiment il luy restoit de cette mort: Je croy, respondit-elle, que Dieu me l'a ostée, parce que ie cherchois plus à la contenter que Dieu mesme; car quoy que ie tâchasse de luy offrir tout mon trauail, toutefois le contentement de ma mere me donnoit ce fsemble plus de ioye, que la pensée que i'eusse deu auoir que Dieu estoit content.

Durant son detiil, qui pour les femmes, consiste en ces pays, à ne visiter personne, à marcher la teste & les yeux baissées, à estre mal vestuës, mal peignées, & auoir vn visage crasseux, & mesme quelquefois tout

she believed could not be long, if ever she embraced the faith.

The judgments of God are everywhere adorable: for, in fact, as soon as she had surrendered to the faith, she was carried away from us by a death so sudden that the infidels have reproached us with it a thousand times, as if the faith alone had been the cause of it. Be this as it may, he alone who holds in his hands the souls of his elect, and who ordains for their good the hours and minutes of their lives, had so seasonably changed the heart of this woman that the very evening before dying,—as if she had had a presentiment of what was to happen, although she appeared in very good health,—she added, of herself, to the prayers that she was saying, that it might please God to give her a happy death, and that she had no [32] longer any attachment to life.

Amid the tears of the whole family, the daughter alone, reflecting that her mother was in Heaven, blessed God for having so soon taken her to himself. Several days later, being asked by one of our Fathers what feeling was left to her as a result of this death, “I believe,” she answered, “that God has taken her from me because I was seeking more to satisfy her than God himself; for, although I tried to offer him all my toil, nevertheless the satisfaction of my mother seemed to give me more joy than the thought that I ought to have had, that God was pleased.”

During her mourning,—which in this country, for the women, consists in not visiting any one, in walking with the head and eyes lowered, in being ill-clad, ill-combed, and having a dirty face, and even sometimes all blackened with charcoal,—this good Christian could not then express the joys of her heart.

noircy de charbon: Cette bonne Chrestienne ne pouuoit alors exprimer les ioyes de son cœur. C'est maintenant, disoit-elle, que ie reconnois qu'il est vray que Dieu careffe ceux que le monde méprise; car ne me restant que luy seul, auquel ie puisse & veuille plaire, depuis la mort de mon mari, & de ma mere (mes freres & mes parens m'ayants abandonnée, [33] à cause que ie suis Chrestienne) ie voy bien que luy seul me suffit, & qu'il me tient abondamment lieu de pere & de mere, de parens & de tout.

Finissons ce Chapitre par les larmes, mais des larmes de zele, d'un bon Chrestien du Bourg de la Conception, nommé René Tfondihouonne. Ce bon homme n'est rien que charité & amour pour la foy: il va parcourant les cabanes, visitant les malades, instruisant les Chrestiens, prechant aux infideles, confondant les impies; en un mot ie le puis appeller l'appuy de cette Eglise & l'Apostre de son pays. Cét hyuer s'estant mis à faire oraison, en fuite d'un recit qu'il auoit entendu des fatigues, & des souffrances de Saint Paul, trouuillant à la conuersion des gentils; il ne pût contenir ses larmes; & tout transporté hors de foy, s'adressant à Nostre Seigneur, luy fit ses plaintes de foy mesme, avec autant de foy & de ferueur, que s'il l'eust veu de ses yeux. Oüy mon Sauueur, luy disoit-il, il est vray que ie suis sans zele & sans amour pour vous, & que ie porte sans effet le nom de Chrestien. Ie n'ay rien souffert en ce monde, & n'ay rien fait pour vous faire connoistre. [34] Le Paradis est bien donné à ces grands Saints, qui ont versé leur sang, & qui sont morts pour la deffence de la foy; Saint Paul l'a merité: Mais comment y puis-je pretendre ne souffrant rien pour vous? Non, mon

“It is now,” she said, “that I recognize the truth, that God cherishes those whom the world despises; for, he alone remaining to me,—whom I can and will please since the death of my husband and my mother (my brothers and my relatives having abandoned me [33] because I am a Christian),—I see well that he alone suffices me, and that he abundantly takes for me the place of father and mother, of relatives, and all.”

Let us finish this Chapter with the tears—but tears of zeal—of a good Christian of the Village of la Conception, named René Tsondihouonne. This good man is nothing but charity and love for the faith: he goes the rounds of the cabins, visiting the sick, instructing the Christians, preaching to the infidels, confounding the impious; in a word, I may call him the support of this Church and the Apostle of his country. This winter, having begun to offer his prayers,—after a recital that he had heard of the fatigues and sufferings of Saint Paul, while working for the conversion of the gentiles,—he could not contain his tears; and, wholly transported outside himself, and addressing Our Lord, he made to him complaints of himself, with as much faith and fervor as if he had seen him with his own eyes. “Yes, my Savior,” he said to him, “it is true that I am without zeal or love for you, and that I bear without result the name of Christian. I have suffered nothing in this world, and have done nothing in it to make you known. [34] Paradise is indeed given to those great Saints, who have shed their blood and who have died for the defense of the faith; Saint Paul has deserved it. But how can I lay claim to it, when I suffer nothing for you? No, my Lord, I do

Seigneur, ie ne le merite pas: Deliberez de ma demeure apres la mort; ie ne lairray pas de vous benir dans les enfers, si vous m'y voulez enuoyer: I'y loüeray vos misericordes, & l'amour que vous aurez eu pour moy, & ie diray que ie m'en suis rendu indigne: ie vous y aimeray, & alors ie vous y offriray mes peines: faites sur moy vos volonte: Mais puisque les grands Saints ont tant souffert pour vous dès cette vie, faites au plustost que ie sois digne de souffrir ce qu'ils ont souffert, que ie patisse & que ie meure pour la foy.

Ce bon homme ne pensoit pas alors estre entendu, estant luy seul dans la Chappelle: mais vn de nos Peres qui furuint à la fin de son oraïson, eut assez bonne oreille pour en recueillir quelques restes, & entr'autres ce peu que ie viens de dire. Et quelque temps apres le Pere luy ayant demandé, qui [35] luy auoit enseigné cette priere: Personne, respondit il; mais ie sentoïis dans le fond de mon cœur, que Nostre Seigneur me reprochoit le peu que i'ay fait pour luy: & me faisant connoistre en mesme temps l'amour qu'il m'a porté, & l'amour que luy ont porté Saint Paul & tant de Saints Martyrs, i'auois honte de l'aimer si peu, & ne sçauois où me cacher dans cette confusion, sinon dedans l'Enfer; ie n'en auois aucune horreur, ne songeant alors à aucune autre chose, sinon que i'eusse tout voulu souffrir pour Dieu.

Ce bon homme fera les heures, & quelquefois les nuits quasi entieres en Oraïson, & d'ordinaire deux, trois & quatre fois le iour, au milieu de la Chappelle, nonobstant les plus grandes rigueurs du froid; la teste, les pieds & les iambes toutes nuës, couuert seulement d'une peau de quelque beste fauage.

not deserve it. Ordain my abode after death,—I will not fail to bless you in hell, if you choose to send me thither; I will there praise your mercies and the love that you will have had for me, and I will say that I have rendered myself unworthy of it. There I will love you, and then I will offer you my pains there; accomplish your will with respect to me. But since the great Saints have suffered for you so much in this life, cause that I as soon as possible be worthy to suffer what they have suffered,—that I may endure and die for the faith."

This good man did not then think that he was heard, being entirely alone in the Chapel; but one of our Fathers, who happened to come in at the end of his prayer, had sufficiently good ear to gather some fragments of it,—and, among others, this little that I have just related. And, some time after, the Father having asked him who [35] had taught him that prayer, he answered: "No one; but I felt in the depth of my heart that Our Lord was reproaching me at the little that I have done for him. As he made me see, at the same time, the love which he has borne for me, and the love which Saint Paul and so many Holy Martyrs have borne for him, I was ashamed to love him so little; and I knew not where to hide myself, in that confusion, if not in Hell. I had no horror of it, not thinking then of any other thing save that I would be willing to suffer everything for God."

This good man will remain for hours, and sometimes almost whole nights, in Prayer,—and that usually two, three, or four times a day, in the middle of the Chapel, notwithstanding the greatest rigors of the cold, his head, feet, and legs all bare, covered

mais quasi tousiours avec des sentimens de deuotion si tendres & si puiffans, qu'il dit n'auoir point de paroles pour nous les donner à entendre. Souuent, dit-il, ie parle, & ie ne fçay ce que ie dis: On me parle dans le fond [36] de mon ame, i'entends ce qu'on me dit, & ne puis toutefois le redire: alors ie fens comme vn feu dans mon cœur, que ie prends plaisir d'y sentir, & que ie n'ose esteindre: il me semble que ie suis tout proche de Dieu, & qu'il est plus proche de moy, & alors ie croy qu'il y a vn Dieu, à cause que ie le fens. Plus ie l'aime plus ie le veux aimer, & il m'est aduis que ie ne l'aime pas. Je crains de quitter la priere, comme vn homme affamé, qui craindroit qu'on ne luy ostant ce qu'il mange: mais plus ie continuë, plus il me semble que ie ne fais que commencer.

A tout cela nous n'auons rien à dire, sinon: *Beatus quem tu erudieris Domine, & de lege tua docueris eum*: car ce bon-homme, depuis huit ans qu'il embrassa la foy, nous fait reconnoistre en sa vie exemplaire & plus pleine de sainteté, que ne font ses paroles, que Dieu seul est son maistre.

only with a skin of some wild beast; but nearly always with sentiments of devotion so tender and so powerful, that he says he has no words with which to make us understand them. "Often," he says, "I speak, and I know not what I say. Some one speaks to me in the depth [36] of my soul; I hear what is said to me, and yet I cannot say it again; then I feel, as it were, a fire in my heart, which I take pleasure in feeling there, and which I dare not quench. It seems to me that I am quite near to God, and that he is nearer to me; and then I believe that there is a God, because I feel him. The more I love him, the more I wish to love him, and methinks I do not love him. I fear to cease prayer, like a famished man who should fear lest one might take from him what he is eating; but, the more I continue, the more it seems to me that I am only beginning."

To all that we have nothing to say, unless, *Beatus quem tu erudieris, Domine, et de lege tuâ docueris eum*; for this good man, within the eight years since he has embraced the faith, makes us recognize in his exemplary life, even more filled with holiness than are his words, that God alone is his instructor.

1. The first part of the document is a list of names and titles, including the names of the authors and the titles of the works. This list is organized in a table format with columns for the author's name, the title of the work, and the year of publication.

NOTES TO VOL. XXIX

(Figures in parentheses, following number of note, refer to pages of English text.)

1 (p. 23).—This place was on the south shore of the St. Lawrence, near St. Ignace Island, a little above the mouth of Richelieu River. Laverdière (*Champlain*, p. 361, *note*) cites Sagard and other early writers to show that the names Cap de la Victoire and Cap au Massacre were given to the place in commemoration of the crushing defeat there of the Iroquois, by Champlain and his savage allies, in 1610.

2 (p. 49).—May 18 is here mentioned as "the eve of Pentecost;" but the calendar for that year places this festival on May 20. A little farther on, June 10 is given as a day "honored by the feast of the Holy Trinity," which, however, apparently refers only to its being the third Sunday after Trinity.

3 (p. 49).—Reference is here made to Lake George.

4 (p. 49).—*Oïogue*: the Hudson River (vol. xxviii., *note* 2). Beauchamp (*Ind. Names*, p. 85) defines this word as "beautiful river," but admits that Bruyas's definition, "at the river," may be preferable.

5 (p. 51).—*Oneugioure* (also known as Ossernenon): situated a little S. E. of the present Auriesville, N. Y.; the scene of Jogues's martyrdom, a few months later.

6 (p. 53).—The "families" mentioned by Jogues are subdivisions of the tribe, founded upon the relations of consanguinity among its members; these divisions are variously termed, by modern writers, "clans" and "gentes," and, in one form or another, are fundamentally characteristic of the social organization of savage life in all times and countries. This organization among the Iroquois peoples, from the gens to the confederacy, is fully treated by L. H. Morgan (himself an Iroquois), in his *Ancient Society* (N. Y., 1877), chaps. ii.-v. He defines the gens as "a body of consanguinei descended from the same common ancestor, distinguished by a gentile name, and bound together by affinities of blood." Cf. Powell's "Kinship and the Tribe; Kinship and the Clan," in *U. S. Bur. Ethnol. Rep.*, 1881-82, pp. xxxviii.-lxii. His definition recognizes

two principles of organization, based respectively on *enatic* kinship (reckoning descent exclusively through females), and *agnatic* (reckoning only through males). The former group Powell distinguishes as "clan;" the latter, as "gens."

Each clan or gens had its own distinctive name and symbol,—the latter called its "totem," among the Algonkin tribes. This totem was "the mythical animal after whom the clan or gens was named; and from which, in the mythic philosophy, it was genealogically descended" (Brinton). With this idea of descent is connected the worship, prevalent in so many savage tribes, of animals or of ancestors,—the two being often synonymous. Among the Iroquois, there have been eight different clans,—the only ones common, however, to all of the Six Nations being those of the Wolf, Bear, and Turtle. To the Wolf clan, among the Mohawks, Jogues made a special and valuable present; those who killed him belonged to another clan.

7 (p. 55).—The palm was a measure of length, of ancient origin, and, as the name implies, derived from the space occupied by the human hand. From it came the measure of that name employed in some parts of Southern Europe. The palm of Nice was 261.5 millimeters; that of Sardinia, 248.4 (Littré).

8 (p. 109).—Concerning this seclusion of Indian women, see vol. ix., *note* 23.

9 (p. 123).—For information as to Tadoussac and its trade, see vol. ii., *note* 51; vol. ix., *note* 4.

10 (p. 125).—Jean, sire de Joinville, was a noted French historian (1224–1319), belonging to one of the most illustrious families in Champagne; see A. F. Didot's sketch of his life and works in Hoefer's *Biog. Générale*, t. 26. His principal work, and that referred to in the text, is *L'Histoire et chronique du tres-chrestien roy S. Loys IX^e du nom* (Poitiers, 1547).

11 (p. 275).—*Dogique*: see vol. xxvii., *note* 1.

1